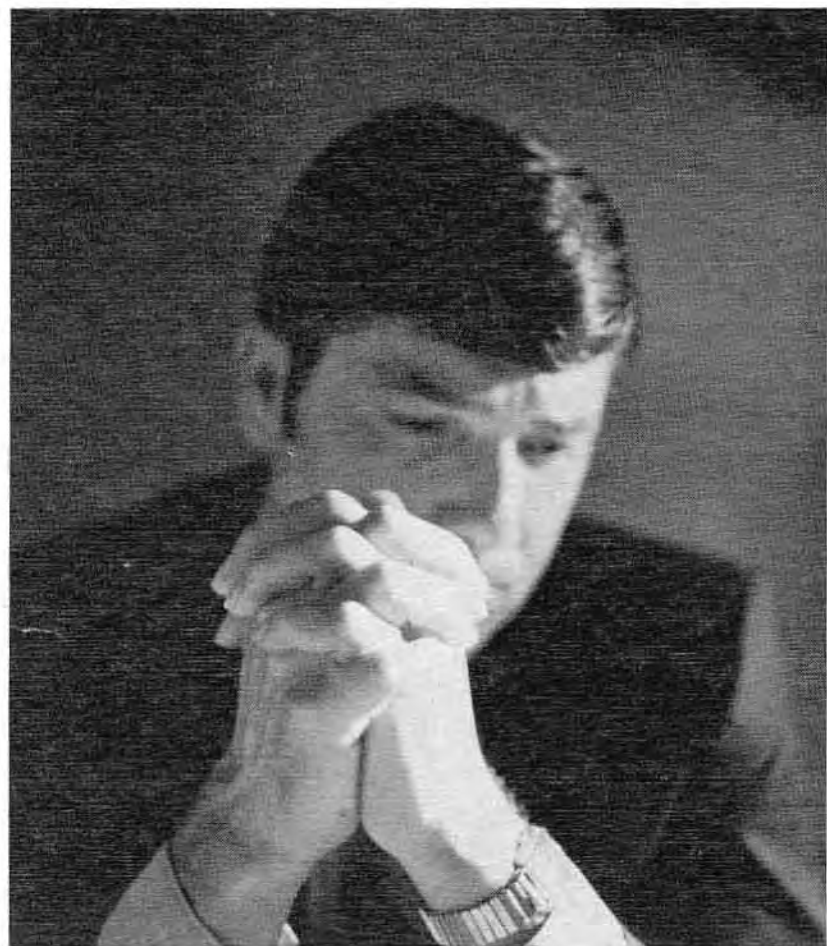


PLEASE PRAY

THE CRY OF A TROUBLED HEART



ERIC KREYE

BY GLENN AND ETHEL COON

PLEASE PRAY——
the cry of a troubled heart

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Roan Mountain, Tenn. 37687

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of the cover design.

DEDICATION

To all who are struggling with
harassing problems, this work is
lovingly dedicated.

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A Personal Message To You

Dear Friends:

From across America letters come pouring in. They come from the North and the South, the East and the West. They come from the Orient, Africa, and Australia. They come from the Islands of the Sea.

Many are pitiful, almost heart-breaking. A devoted mother pleads, "How can I win my rebellious son, involved with the law?" A broken-hearted father inquires how to save his dear daughter from a marriage which could wreck her life. A lonely heart inquires how to find peace, with no hope of health, or fulfillment in life, unless a miracle takes place. Persecuted followers of Christ ask for guidance that they may remain true under persecution, and be instruments in the hands of the Holy Spirit to save their dear ones who are spurred on by the foe of all righteousness.

Youth from across our land, standing on the threshold of marriage, earnestly pray that their homes may not follow the sad pattern of many of their elders. While church leaders meet in agonized heart-break to learn how their beloved church may be saved from the ravages of professed Christians who have enthroned *self* instead of *Jesus*.

Requests for prayer, for counsel, and guidance have gone beyond our ability to answer each personally. With you in mind, we have done several books on the ABC's of the Prayer of Reception. We have also done the books *Path to the Heart*, and *The Art of Bible Counseling*, in the hope of presenting the laws of Christian behavior in solving knotty problems.

PLEASE PRAY—the cry of a troubled heart, endeavors to go farther in assisting you specifically in the area of The Seven Laws of Communication in your dealings with those for whom you are burdened, as well as to bring you closer to Jesus Christ—the Solver of all problems.

As you read this work, will you please think of us as sitting beside you, and spelling out God-given solutions to Satan-inspired problems of life? And may this book, done in an allegorical style, bring you a vision of answers as striking as those depicted in this book.

With Christian love,

Glenn and Helene

Route 1
Roan Mountain
Tennessee 37687
June 22, 1971

SOMETHING
WONDERFUL
IS COMING
TO YOU!



PIERCE ARROW, California had experienced a near Pentecost! Friday nights, for months, had been filled with praise, testimonies, and thanksgiving. Many, both young and old, had been meeting in a class on Creative Prayer. Answers had filled them with joy.*

Welcoming Others

As the series was drawing to a close, many felt an urge to continue studying this new kind of prayer, together

*You may wish to join with this class by reading our book "Delightful Discoveries in Prayer."

with seven great laws of communication and soul-winning. There were those who had backslidden friends, some for whom they had prayed for many years without a sign of change of heart. It was felt that now, with this new kind of prayer, and by learning the laws of communication, something wonderful really would happen! Hence, they began contacting friends, inviting them to unite in small prayer groups, either in a home agreed upon, or in the church. You will like the way they invited them into prayer groups.

"Hello, Jack!"

Something wonderful wants to happen to you!"

"Oh, you, George? What do you mean, 'Something wonderful wants to happen to me'?"

"Have you heard about the new kind of prayer, Jack?"

"No, what is that, George?"

"Well, a number of us have found something wonderful in prayer. All our lives—before now—prayer was dull—boring, in fact. We only prayed because we knew we were supposed to. Yet we could hardly wait to get it over with. Now everything is delightfully different!"

"Oh, that sounds interesting!"

"It is more than interesting, Jack, when you pray *this* way. It is absolutely thrilling! It is fabulous!"

"George, you are getting me curious!"

"That is what I called you for, Jack. A group of five or six of us are beginning a little prayer group next Monday night at 7:30. We would be happy to have you join us. We are to study a new series of lessons."

"'A new series of lessons'! What do you mean?"

"Well, we have already had groups studying this new kind of prayer. Now we are ready for another series. It shows how we can use special words—a new vocabulary—as we talk with someone in trouble. These new words,

together with the new kind of prayer, work wonders."

"I'm Interested, George."

"Think of it, Jack. With a new set of words, and a new kind of prayer, old problems vanish, and people live new lives. So you can see why I am excited!"

"I follow you, George."

"Jack, there are several groups planning to meet. Some are ladies who meet in mid-morning once a week. Some men's groups—especially professional men—are meeting—of all things—at 6:00 o'clock every Tuesday. They love to meet early! Can you imagine that?"

"I never heard of anything like that, George."

"And, Jack, one of these men travels about fifty miles to get there and to his work the day the prayer group meets, rather than to miss the blessing. Amazing, isn't it?"

"How long does the group meeting last, George?"

"Only about an hour. An hour-and-a-half at the most. But the amazing thing about it, Jack, is that the time actually flies! No one wants to close the meeting. They are all so excited about it!"

"I'm Getting Excited, Too!"

Jack replies. "Tell me a little more. How is it possible for a group, especially of young people, to be in a religious meeting for an hour-and-a-half and not get bored? I can't understand that part, George."

"Well, it is like this, Jack. Everything about this prayer group is different—delightfully different."

"It would have to be different for *you* to get so excited about it, George."

"Right, Jack. In the first place, the one in charge of the group does not preach. None of that. *All* talk. There are no lectures, addresses, sermons or anything of the kind.

So it can't be boring. And the second thing about the group is that no one acts as if he thought he was better than anyone else. When we pray for someone, we pray as if *he* were *better* than we. He just has a problem. In fact, when we have our very first meeting, we sign a pledge committing ourselves to a new philosophy and new kind of speech." *

"‘A new kind of speech!’ What do you mean by that, George? This *is* new!”

"We make a commitment not to speak a word *belittling* anyone. When we as a group pray for someone, we seal our lips to our discussion when we leave the prayer group. We are out to *help* people, not to preach at them, belittle them, or try to force them to do right. See how different it is?"

"Never heard anything like it, George. That doesn't sound like the religion I've always known about!"

"It *isn't* like *anything* I've known either, Jack. That is what I am saying. I know you will be delighted, Jack—just thrilled!"

"What Do They Do?"

Jack still wants to talk more. George does not necessarily always tell all about how the group meeting is conducted, but since Jack is inquisitive, he explains further:

"Jack, the *whole* program is different. To begin, we sing a little chorus, maybe like, 'Let the beauty of Jesus be seen in me.' Then a short opening prayer is offered. After that, we tell around the circle of answers to prayer we have had by claiming Bible promises."

"‘Claiming Bible promises!’ What do you mean by that, George?"

* See certificate at close of last chapter.

"Well, Jack, we have learned that there are at least 3,573 Bible promises. And we can take any one of these promises, fall on our knees before God, and *ask* Him to fulfill that promise (Matthew 7:7). Then tell Him we *believe* (Mark 11:24). Then we tell Him we *have received* the promised blessing (John 11:41). As surely as we have fulfilled the simple conditions, we have the answer—just like that! Oh, there is more to it than that; but that is what we study. Some of us have already studied two sets of Pastor Coon's lessons on prayer. He calls the first set, *The Prayer of Reception*, because Jesus said, 'Believe that ye receive.' And that is *reception*! You will find this in his book entitled, *A Study Guide*. And the second series is entitled, *Creative Prayer*, because the gift in the promise is *created* by the Lord Himself. It is found in his book entitled *Delightful Discoveries In Prayer*. These are not two kinds of prayer, really; but rather a development of emphasis in claiming Bible promises."

Amazing!

"George, this is amazing! And after you share your prayer stories, what do you do?"

"That is what I am saying. After the prayer experiences, we take about half-an-hour, or so, discussing the lesson. We all talk. We actually *discuss* the principles of the lesson. This way we can learn faster. We don't just sit through an hour, as I was saying, to listen to someone ramble on and on. We *all* take part. We determine to learn. And it is really fun, Jack—almost fantastic."

Central Prayer Figure

"So you have a song, a prayer, then some stories of answered prayer, then the lesson discussion. After that, what, George?"

"Well, Jack, then we decide on one person, or a couple, or even a family as our main prayer burden. They may be ill, or backslidden, or have some other need. We each have a small loose-leaf notebook—just a little thing you can carry in your pocket. We agree together to take *one* name, and pray for that person at every group meeting. We call that person our *central prayer figure*.

"As we pray for that person, we learn new words to speak to assist him in finding a solution to his problem. He probably will not know for some time that our group is praying for him. But we don't just pray—we study a new set of words, as I said before, to use as we visit with him. If he is a backslider, then there are special words to speak so he will not feel restless in our presence. Then there is another set of words to *draw* him to Christ. Then a third set of words to make him not want to wait till he has made a decision. Really, Jack, it is fabulous!"

Jack Wants to Know More

"Then, after you choose this name for prayer, what do you do?"

"Well, Jack, then we use our new kind of prayer. We kneel down with our Bibles open."

"George, you mean you *all* bring Bibles?"

"Yes, indeed, Jack. And this is what makes it fun. We open the Bible to one of the 3,573 promises. We all claim the same promise, usually. We do it for the person whom we call our *central prayer figure*."

Prayer List

"You keep on praying for just *one* person, George?"

"No, Jack, we receive other requests for prayer, from time to time. Some one in the group may be ill one day. We take our little loose-leaf notebook and place at the top

of a page the word *Healing*. And under that word we place a healing promise, like Jeremiah 33:6. All of us pray, claiming that special promise for that person who is ill.

"Or, it may be, Jack, that one of our group hears of someone who needs work. He tells the group about it, and we put at the top of another page the word *Employment*, and with it a text like Philippians 4:19.

"Someone else wants to go to college this fall, and doesn't know how to finance his schooling. So we title another page, *Education*, and place there a promise like Matthew 6:33, or Psalm 37:4 and 5.

Whole Groups Praying

"George, I think that is real Christianity."

"And, Jack, one thing more you will love to know. Every time a new group starts, the one in charge, whom we call a moderator, notifies the pastor, or a person who serves as a secretary of prayer groups, when they meet, where they meet, and who are in the group. If some emergency arises in the church that requires special prayer, the pastor notifies the secretary of all prayer groups, and he in turn notifies the moderators of the groups, and within an hour, many of the members are praying for that special problem, or need."

"George, this is really something! So no preaching, no quarreling, no boredom! Well, all I can say is, I am just amazed!"

"And, Jack, no group will at any time permit anyone to start raising religious issues. That way, the old devil can't get into the group. You know the devil likes to divide. God unites. So the whole church becomes a wonderful loving unit, everyone helping others. No one belittling, or gossiping about someone because he has made a mistake."

"George, this is fabulous! I am going to be with you next Monday night for sure. Where did you say we are to meet?"

"At John's house. The address is, 1316 East Gore Street. Be seeing you then. OK?"

"PLEASE PRAY
FOR MY
BACKSLIDDEN SON"



MABEL WAS heartbroken. It was the first Tuesday morning of the ladies' prayer group. They were meeting at Mildred Brown's home, at 1015 Elm Avenue. They had their chorus and short opening prayer, requesting Christ's presence and blessing.

Since the group had just been organized, and this was their first meeting, the members had no particular prayer experiences to relate. So they decided to play a ten-minute tape they had received, relating the marvelous conversion of Malcolm, a teenager. *

* Malcolm was M. N. Campbell, father of M. V. Campbell, who was also at one time vice-president of the General Conference, for North America.

Backslidden Son

When Mrs. Brown, the moderator, asked the ladies if any of them had a backslidden son they would like remembered in prayer, she added that if so, then it would be worthwhile to discuss in depth the seven great laws of soulwinning communication as they relate to a wandering son or daughter, claiming a promise for his, or her, salvation.

Yes, heartbroken Mabel Crouch had a nineteen-year-old son, Bill, Jr. He had been brought up in the church. He had attended Sabbath school as a boy, and at one time had manifested a keen interest. He had gone to church school, and was doing fairly well, when something offended him, and he began backsliding. Now he wanted nothing to do with the church, or with God. And but little communication existed between him and his mother.

Heartbroken

Mabel, though sad, was relieved to know that the first lesson was on the topic of, "Please Pray for My Backslidden Son." It was plain to be seen that as Mabel sat there that Tuesday morning, she was balancing between hope and despair: despair—because there seemed no way to reach Bill, Jr; hope—because she was reasoning that since God had so miraculously converted Malcolm, the rebellious teenager, He just *might* do the same for her own rebellious Bill, Jr.!

Promises

The promises, the lesson suggested, that might be claimed for this son, were: "I will save thy children" (Isaiah 49:25); and, "They shall return unto me with their whole heart" (Jeremiah 24:7).

The ABC's of Prayer

These prayer-group ladies had already taken two courses of lessons on prayer, prepared by Pastor See. One was *The Prayer of Reception*, found in the book, *A Study Guide*; the other, *Creative Prayer*, found in *Delightful Discoveries in Prayer*. Hence, they had often opened their Bibles to a promise, and reverently placed their hands on it. They had *asked*, and *believed* that they had *received* the answer. The basic statement of the lessons was, "... for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we *have* received." —*Education*, page 258.

They had read another statement: "The conditions met, the promise is unequivocal."—*Ibid*. They had also studied many of the *general* conditions to claiming Bible promises. The purpose of their having united in this particular prayer group was that they might study specialized conditions in the form of seven laws of communication. This was found to be most important as a condition to the winning of others to the Lord. Now they had met to learn and to adapt these seven laws of soulwinning communication to the problem of backslidden Bill, Jr.

"Mabel, where is Bill, Jr. now?" Mrs. Blanch Yarborough asked kindly.

"He is in Chicago—in bad company. His associates are careless boys. Wouldn't say they are exactly hippies, but not much better." A look of sadness was reflected in her countenance as she added, "He is working for a railroad salvage company. Not earning much. What he does earn he wastes running around."

Communication

"Well," spoke up Beatrice Deming, "I notice that our lesson on this topic quotes this beautiful promise: 'Blessed

is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper' (Psalm 1:1-3). So," Beatrice continued, "as surely as we meditate on the laws of soulwinning communication, and put them into practice, we are going to find the answer; for 'The conditions met, the promise is unequivocal' (*Education*, page 258)."

Ignorant of the Proper Communication

Mabel hesitated a bit and almost bashfully admitted, "Girls, to tell you the truth, I have heard of these seven laws, but for the life of me, I have never known just how to go about learning them—much less adapting them to winning my son, Bill, Jr.

Helen Mosely smiled, "Mabel, this is true of us all, I guess. I know it is of me. I am here also for a specific problem. But it may be that as I learn how these laws of soulwinning communication are related to your problem, I can learn how to adapt them to *my* problem, too."

Mabel Crouch

added, "Don't think, girls, that I have not *tried*. I have prayed, and then tried. Then prayed again, and tried again. But so far there are no results. In fact, I have claimed promises until I have almost dropped to the floor exhausted! But up to the present, nothing has happened."

Emotionally, Mabel continued, "I have scolded Bill, Jr. I have told him he was going to be lost unless he turned from this evil way. I have even punished him severely. But

all to no avail. I have mailed him the Sabbath school quarterly. But he writes back to stop sending him these things—that he tears them up. So I have really tried, girls—**REALLY!**"

With that, Mabel broke into tears again. There were moist eyes around the circle.

Mildred Brown

"I wish we could help you, Mabel," she began, "but we are just as ignorant of the way to handle a problem like yours as you are. So let's see what the lesson has to say about the specifics in this particular case."

The women opened their lesson sheets, and saw there in big letters, LAWS OF SOULWINNING COMMUNICATION, and again noted that the first lesson dealt with the case of a backslidden son.

"Maybe I am going to discover why," wept Mabel, "after all I have done for Bill, he seems so unresponsive. I have even written him, telling him how much money I spent on him, putting him through the academy. I thought maybe this would make him ashamed of himself, and challenge him to change his ways. I've also reminded Bill that his rebellion against God is breaking my heart. But nothing I write makes the slightest impression on his mind, it seems."

Checking the Communication

"You have been communicating with Bill," Helen Mosely ventured. "There is no question about that. Maybe this lesson will show what *kind* of communication we should engage in."

"Well," Mabel returned, "if there is anything wrong in my present communication, I am eager to learn what it is. He is *my* son, and how I love him! I just can't bear to

think of his being lost. And possibly ending up in some penitentiary beside." Here her voice broke again, and there was silence.

Mildred Brown

suggested, "Well, girls, let's see what the lesson teaches so we can *all* learn. There is one thing about it," she added, turning to Mabel, "you have four friends with you. We are all in the same boat together. In fact, we probably know less than you. So why not all of us start learning how to apply the seven laws as we write to, telephone, or converse with Bill, Jr.—or any of our loved ones who may be out of the Ark of Safety. I am sure the laws will apply equally to whatever problem we may face."

Jesus and Joy

"Here are the first two laws in the lesson," Mildred began. "It calls them *Jesus* and *Joy*. And it says these laws, when we learn how to apply them, will *attract* the backslider instead of *repel* him."

"That is what I want to learn to do," responded Mabel. "It seems that everything I say to Bill, Jr., everything I write, only turns him more against me than ever. If I could only attract instead of repel him, I would be the happiest woman in all the world!"

Laws of Strong Allurement

"Notice this statement," suggested Beatrice Deming. "It says that when we learn these laws, Jesus will allure the backslider to Himself in us."

"Where is that text?" Mabel queried, her eyes too full of moisture to see it right there on the lesson sheet before her.

"It is in Hosea 2:14," Blanch prompted. "It says, 'I

will allure her.' So Christ's methods must be the kind that attract instead of repel."

"But that is not *Christ* speaking," Mabel responded. "This is in the *Old Testament*."

"Yes," Blanch spoke up, "but the lesson indicates that it represents Christ. It seems that the Lord's love flowed through Hosea, who penned these words. God directed him what to do to attract his backslidden wife to return home."

"So soulwinning communication is a sort of love affair, according to this?" Helen asked.

"Yes," Beatrice answered, "it would seem so. Here is another text. It says, 'We love him, because he first loved us' (1 John 4:19). Evidently every word we speak, every letter we write to a backslider should be with the thought in mind, 'I am wooing him. I am courting him.' "

Mabel

interrupted, almost self-reproachfully, "That is just what I have *not* done! I have scolded Bill, Jr. I have condemned him. But I have never thought of trying to *woo* my own son. But that is a thought. So Jesus in me allures," Mabel said pensively. "Of all things! Maybe I had better try some different methods!"

Joy

Mildred continued, "The next law is *Joy*. And the text says, 'The joy of the Lord is your strength' (Nehemiah 8:10).

"Would that fit the thought of courtship, too?" Beatrice asked.

"Yes, I guess it would," Helen answered. "Haven't you noticed a couple lovers with twinkling eyes? Part of courtship is joy, isn't it?"

"And here is a text of Scripture," Mildred added, "that suggests we should not be mournful in our communication. It contains a promise. 'And there is hope in thine end, saith the Lord, that thy children shall come again to their own border' (Jeremiah 31:17)."

"What is that?" Mabel asked, her interest and hope increasing with a new revelation. "Isn't that just what I am praying for—that Bill will come home and lead a better life!"

Refrain from Weeping

Helen spoke up, "Here is another text on the law of joy. It is brought to view by way of inference, the lesson says. Look at what it says! 'Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy' (Verse 16). This is a message with a double application, as I understand it. It referred to the days when Herod was slaying the innocent children in order to destroy the infant Jesus. But it has an application, I think, to Christians, also, who lose their children spiritually as well, but claim God's promises and regain them."

Hope Springs Up

"I would be the happiest person in all the world, if I could believe that Bill, Jr. will yet give his heart to God," Mabel repeated.

"That is just what we are being taught in this lesson," Blanch Yarborough replied kindly. "If we claim the promises that God will save our children, and if we fulfill the conditions of soulwinning communication, letting Jesus shine out of our lives, our work *will be rewarded*. What a promise is that 16th verse, isn't it?"

Moderator

Mildred Brown suggested, "Well, girls, we have covered two of the seven laws. Now let us see if we can summarize how to adapt them to winning a backslidden son or daughter. We are to work for them—not as if they were rebellious. We are not to act as if we expected them to be lost, but communicate with them as if we were starting a courtship. We are to *allure*. We are to have a *joyful* expression. Just as a young man seeks to win a fair maid, so we are, the lesson says, to let our countenances reveal the delightfulness of Jesus."

Confession

"Well, that is one thing I haven't done," Mabel confessed. "I have told Bill, Jr. he was breaking my heart. I did this, hoping it would bring him to his senses. But it didn't do a bit of good, girls. I am going to write my next letter to Bill, Jr. filled with joy—just as if I were a girl about his age. I will write about pleasant things. Since God has promised to save him, I am going to believe God's promise, and start *alluring* my son. I see that no lover wants to be around a cry-baby! The whole world loves a lover! I am going to allure Bill. You watch and see!"

Good for All

Helen sighed, "You are not the only one who needed to learn this law, Mabel. I am going to apply those two laws in my soulwinning communication. I am going out with a twinkle in my eyes. Jesus in me will attract instead of repel."

"Me, too," added Blanch.

Beatrice was almost cringing in her chair. "Girls," she said, "here is another woman that is happy to learn that

the way to win a backslider is to *woo* him. Never to say a word that would repel him. Only to use the kind of words a lover would use, with a sort of honey-moon twinkle—so the lesson says."

"Does it actually say that?" Mabel asked wonderingly.

"Yes," smiled Helen, "it actually uses the words 'honey-moon twinkle.'" They all laughed.

Almost Impossible

"It is almost impossible," Mabel continued, "to act happy when you see your own son going to destruction."

"That is what I say," agreed Helen. "How can you act happy when you know your boy is going to be lost?"

Then Helen interrupted herself. "Oh, but I remember now, the class in *Creative Prayer* taught us that we don't have to think of them as being lost when God has promised to save them. If we ask for, believe in, and claim their salvation, God is going to save them. So this changes our whole attitude. Maybe it is a matter of taking God at His word. Would you say that is it?"

Creative Prayer

Mildred Brown injected, "I am thinking of the statement David made in the 51st Psalm: 'Create in me a clean heart, O God.' Then he added, 'Restore unto me the joy of thy salvation' (Psalm 51:10 and 12)."

"That is it," Mabel remarked, her eyes lighting up. "Since I believe God will create a new heart, a clean heart, I have a right to know God will restore joy to him. And that will make me joyful, too, even *before* I see the fulfillment. Then my letters to him will be sprinkled with joy, too!"

In Depth Meditations

Note: In quoting from *The Desire of Ages*, the page numbering is from the Special Edition. The corresponding page number in the Standard Edition is in parenthesis.

Question 1:

Since the promise, "I will save thy children" (Isa. 49:25) was originally given to Israel (verse 7)—the spiritual name for the converted Jacob (Gen. 32:28), of the seed of Abraham (Matt. 1:2)—what assurance do we Christians have that we may legitimately claim the same promise for our children, or the children of the church, today?

The Answer:

"For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Rom. 2:28, 29. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Question 2:

Is every promise of God recorded in the Bible, for us?

The Answer:

"Every promise in God's word is ours. 'By every word that proceedeth out of the mouth of God' (Matt. 4:4) are we to live."—*The Desire of Ages*, p. 98 (123).

Question 3:

I have been under the impression that I should pray according to God's will. Is it His will to save our children?

The Answer:

"The Lord is . . . not willing that *any* should perish, but that all should come to repentance." And, "We are labourers together with God." So, "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 2 Peter 3:9; 1 Cor. 3:9; 1 John 5:14, 15.

Question 4:

This sounds most wonderful to me as I think of the problem, but isn't this asking more of the Lord than I have a right to claim?

The Answer:

"All things are yours; . . . all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

"For any gift He has promised we may ask."—*Education*, p. 258.

Question 5:

I have observed in the Bible that God lays out certain conditions to our receiving the fulfillment of His promises (Jer. 18:7-10). But if I actually fulfill the conditions, may I be certain that the promises are sure of fulfillment?

The Answer:

(a) "God is not a man, that he should lie; . . . hath he said, and shall he not do it?" Num. 23:19.

(b) "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

(c) "The conditions met, the promise is unequivocal."—*Education*, p. 258.

Question 6:

Suppose my backslidden children do not long for His way of life? Then what? Will God *force* their wills?

The Answer:

(a) "They longed for a religion that could satisfy the heart."—*The Desire of Ages*, p. 16 (32). "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1.

(b) Backsliders have become victims of Satan's hypnotic power, and *cannot* free themselves. "I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:14, 15. "They . . . are taken captive by him [the devil] at his will." 2 Tim. 2:26.

(c) The gospel does not *force* the will, but it *free*s the will. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. ". . . that . . . he might . . . deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. "He came to expel the demons that had controlled the will."—*The Desire of Ages*, p. 20 (37). "Omnipotence can not resist their plea for the salvation of any tried tempted member of Christ's body."—*The Ministry of Healing*, pp. 19, 20.

(d) We conclude, therefore, that the backslider, having had his will freed by the gospel (Isa. 61:1-3), will, in all likelihood, place this *free* will on the side of Christ and salvation.

Question 7:

Since there are laws of soulwinning communication, and since these laws are conditions of my being used to win others to my Lord, where shall I go to find how to communicate correctly to my backslidden son or daughter?

The Answer:

"His delight is in the law [or, word] of the Lord; and in his law doth he meditate day and night." Ps. 1:2.

Question 8:

What kind of success does the Lord promise me if I diligently study these laws of communication and follow them carefully?

The Answer:

"Whatsoever he doeth shall prosper." Ps. 1:3.

Question 9:

Since this is true, and since Jesus and joy are brought to view in this chapter, may I claim a promise that my life will be joyful, and not mournful, as I seek to communicate the joy of the Lord to the backslidden son or daughter whom God promises to save?

The Answer:

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work *shall* be rewarded." Jer. 31:16.

HOW BILL'S
MOTHER
CHANGED



I HAVE ALWAYS chosen for my son," spoke up Mabel. "I have protected him. I have never let him have his own way. Never! I knew that unless I was careful in this matter, he might go out into the world and be lost." Then she added, almost under her breath, "But that is where he is now." Then, as if a revelation were coming to her, she questioned, "Can it be that I didn't do it right?"

Development of Character

Blanch asked, "Do you suppose we should guide our children in making some decisions for *themselves*?"

"Make their own choices!" Mabel exclaimed. "Had I

done that, Bill, Jr. would have been out in the world. Oh, no! no!" With a puzzled expression, she stopped dead in the tracks of her conversation. Then repeated softly, "But that is where Bill, Jr. is, right now!"

"I don't think," ventured Helen, "that the lesson is suggesting a permissive relationship to our children; for obedience is said to be one of the first laws of discipline and training. But as I understand it, we should study ways by which our children will develop character. And I understand that this is impossible without their making some decisions for themselves."

"Oh, no!" Mabel retorted. (She had not studied the laws of *choice* and *humility* in advance.) "Do you think I would let my boy step out into the street if I knew there was a big semi ready to run over him? I should say not! That would be atrocious!"

Helen agreed, and added, "But I do not gather that this is what the lesson is saying. Everyone knows it is our duty to protect our children, but not to be *over* protective. We should make certain choices for them, but they should be permitted to make some for themselves, too, under our guidance and encouragement."

"I don't know of *any* choices a boy could be permitted to make," Mabel spoke rather defiantly.

Little Choices are Big!

"Aren't there little choices a child could make, like whether he wants to plant beans in his little garden, or whether he wants to plant lettuce?" Helen asked sweetly.

"Well, yes," Mabel answered reluctantly, "but that is silly. Why waste time letting him decide when you know much better than he?"

"Wouldn't it be so as to help him learn to make good choices and develop character," Beatrice asked.

"Someone has suggested that if we let the boy raise chickens, why not discuss the kind he wishes to try out—whether plymouth rocks, or white leghorns, or what-have-you? We will *guide* his thinking, but let him make some *choices*, as we present things for and against, as a pleasant challenge to his maturing judgment. Is that it?"

Bookkeeping

"And how about letting him earn a few pennies a day, and then teach him how to keep his own little business account? Then, under our guidance, he can make his own decisions as to how he wishes to invest this money he has earned by the sweat of his face."

"That sounds rather foolish to me," Mabel spoke, still not quite recognizing the importance of helping children to make some little decisions as part of character development.

Mildred added kindly, "An authority on child training has said that if the children get into the habit of making their own decisions when they are young, they will be better able to make good decisions when they mature toward adulthood."

"Maybe that is all right," Mabel still spurned, "but I was not so silly as to waste a lot of time having my son, Bill, Jr., decide on things I could do much better. I laid down the law, and expected him to obey. That is the way my father did with me. And that is the way I did with Bill, Jr." Mabel looked into space for a few seconds, then added,

"But I Sure Didn't Like It

when my dad did it to me! In fact—none of you girls have known this, but I could hardly wait to get out of his home, so he couldn't boss me anymore. I ran away from

home when I was seventeen. And I never did return. I determined I would make my own choices in life. And I have enjoyed it so much that I was making all Bill, Jr.'s choices, too."

"Could it be that Bill has felt as you felt?" Helen asked, trying to be very casual.

"Maybe so," Mabel agreed, "but I have always enjoyed making my own decisions. Maybe I did carry it a little too far." Then Mabel reflected for a full minute, and added, "Maybe Bill, Jr. would have liked to have made a few minor decisions, just as I wanted to. And maybe he had the same reason for wanting to get away from home that I had. I never thought of that! But if that is it, why does he have to be so *mean* about it? He tears up Sabbath school lesson quarterlies I send him, and is so contemptible."

Worst Passions

Helen remarked, "The lesson quotes an authority as stating that when we make all the choices for another, it stirs up the worst passions of the human heart."

"Where is that statement?" Mabel queried.

"Here it is," Blanch Yarborough responded, 'Arbitrary words and actions stir up the worst passions of the human heart' (T6, p. 134). And here is the text of Scripture," Helen added, 'Choose you' (Joshua 24:15). It says here in the lesson that most of us read it, 'I choose for you.'"

"Well, that is surely what I have done for Bill," Mabel confessed. Then she added, selfreproachfully, "The very attitude I despised in my father, I have myself had toward Bill, Jr. So much so that I have tried to control his every action. I had two reasons for this: (1) I liked to make choices, and (2) I wanted to protect him. Now I see that just as I like to make choices, so does he. I over protected

him by making a lot of minor choices which he could have made. And then he would have felt at ease around me. I have driven him away!" Mabel exclaimed. "I see it now! So that is why he tears up Sabbath school lesson quarterlies. Maybe it is not that he hates the lesson sheets. Maybe this is his way of trying to say that he has a right to live his own life!"

Making Decisions

"The lesson states," Mildred went on, "that there can be no real development of character without the individual being privileged to participate in making some decisions. First, minor decisions. Then later, major decisions. A wise parent guides him instead of making all the decisions for him. Thus when he arrives in his teens, he can make more good decisions for himself. For those he cannot make, he seeks counsel and guidance from his parents. He feels his need of being guided. In fact, he *longs* for guidance. Every child does. But when guidance becomes dogmatic, when the parent becomes arbitrary over things which the child could just as well have handled himself, then it creates a feeling of animosity. He may cry out in his heart, 'Give me liberty, or I will leave home!'

"The lesson goes on to state that the other extreme is also productive of rebellion. God has put it into the heart of a child to *want* direction. If he does not receive careful, loving guidance, then his subconscious mind rebels against the very person who was too permissive. So there is a middle-of-the-road path. It is one of strict obedience. But at the same time, it is a path of doing all within the parent's power to help the child to begin making decisions—first little ones, then bigger ones, and finally vital ones of life.

"The lesson calls the *Law of Choice* the *Law of the*

Sovereign Will. Each person, made in the image of his Creator, is endowed with certain inalienable rights. One of these is to start making little decisions early in life. Then as these decisions are proven to be good, through guidance, he makes more, and still more decisions. Thus by the trial and error method, he is, under God, developing a character which he can use as a buttress to the soul as he goes out into the world on his own."

How to Change

"Girls," Mabel asked, "how do I change now? Bill is gone. He has backslidden. I can see that I did the wrong thing. I enjoyed it, and did not want to take extra time to let him use his own mind a little. But now, what do I do? How can I comply with this law of choice *now*? I am completely in the dark. I know now that I did wrong. But how to rectify it, I have no idea. Can you help me?" Mabel threw her arms out in a pleading gesture.

Do Not Tell Him Anything

"As a therapy," began Helen, "the lesson suggests that the backslidden teenager should come to the conclusion that his parent has completely changed. Not until he feels there is no more arbitrariness, no more bossiness, no more dogmatism, no more telling him anything to do, will he begin to feel at ease in the presence of that parent. This, no matter how religious, or how well-meaning that parent may be."

"Do you mean," Mabel queried, fully subdued by now, "that when I write Bill I should not tell him to study his Sabbath school lesson? Or tell him *anything*? How could I write a letter to the boy I love without telling him what to do? I've done it all his life."

"Haven't we all?" Mildred exclaimed sympathetically.

We are all alike, Mabel, I think. We are *all* learning this morning."

"This lesson is a great revelation to me," Helen added. "But what about the other law of human ease?"

Humility

"The lesson says that humility is the *Law of the Third Level Down*."

"Down where?" exclaimed Mabel.

"I don't know," Mildred answered.

"I think it means down below others in *attitude*," Helen spoke up.

"*Below* others!" Mabel exclaimed. "Do you mean that I, Bill, Jr.'s mother, should act as if I were *below* him! How dumb! He would lose all respect for me were I to act that way." The ladies all laughed. They could see that a tremendous revelation was coming over Mabel's mind, as well as theirs.

"The lesson says," Mildred began reading, 'In lowliness of mind let each esteem other better than themselves' (Philippians 2:3). Then it goes on to state that Jesus made humble sinners feel at ease in His presence because He did not nag or belittle them. Matthew 11:28 to 30 quotes Jesus as *inviting* people, of their own choice, to come to Him. He added that because He was humble, or meek, they would find rest, or be at *ease* in His presence."

"So no nagging, and no belittling, eh?" Mabel asked humbly. "These are the things I have done to Bill, Jr. all his life. This is the way I thought I could keep him in line. But now I see that my well-aimed, belittling speeches, and my nagging made him feel ill-at-ease around me, just as I felt around my father. But where do we go from here?" It could be seen that Mabel was really shocked at her own disobedience to that portion of the seven great

laws of communication. "I have done everything wrong!" she exclaimed sadly.

"Did you say *YOU* have?" smiled Blanch.

Letter

"Now," suggested Blanch, "let's see if the lesson will tell us all how to correct these mistakes. We all want the backslider to feel at ease in our presence. These two laws—choice and humility—when obeyed, mean we no longer engage in nagging or belittling."

Two Avenues

"The only two avenues I have of communicating with Bill, Jr.," Mabel began again, "are the telephone and letters. How shall I change my letters and my telephone calls so Bill will feel at ease?"

Don't Tell

"Really, I don't know," Mildred answered, "but the lesson says, 'Don't tell Bill, Jr. anything.' Then it adds, 'Don't tell him to read his Sabbath school quarterly. Don't suggest he read the Bible. Don't suggest he behave himself.' We are to leave all of this out of our telephone calls and correspondence."

In Depth Meditations

Question 1:

What did Christ say is evidence that we are children of Abraham?

The Answer:

"If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

Question 2:

Did Abraham expect his children to obey his commands?

The Answer:

"For I know him, that he will command his children and his household after him." Gen. 18:19.

Question 3:

How does insistence on obedience make it possible for God to keep His promises?

The Answer:

"That the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

Question 4:

What expression in the Scripture under consideration shows that it was not merely insistence on obedience on the part of Abraham that was commended by the Lord, but also his worthy *parental example*?

The Answer:

"He will command his children and his household *after him*." Gen. 18:19.

Question 5:

How do we find Abraham giving his younger relative, Lot, *choices*?

The Answer:

"If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:9. (See context please.)

Question 6:

Was Abraham directed to submit to his wife's suggestion in regard to a problem?

The Answer:

"And God said unto Abraham . . . in all that Sarah hath said unto thee, hearken unto her voice." Gen. 21:12.

Question 7:

How careful was Joshua, the great leader of Israel, to observe the law of choice?

The Answer:

"Choose you." Joshua 24:15.

"God never leads His children otherwise than they would *choose* to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, p. 200 (224).

Question 8:

In addition to Abraham's exemplifying *choice* in following his wife's counsel regarding Hagar, as above cited, what shows his general attitude of humility?

The Answer:

Abraham declared that he was "but dust and ashes," Gen. 18:27. "It is contrition and faith and love that enable the soul to receive wisdom from heaven."—*The Desire of Ages*, p. 114 (138).

SHE FOUND
A NEW
VOCABULARY



WHAT WOULD you tell a boy who doesn't want you to tell him *anything*?" asked Mabel, very obviously completely stumped.

Mildred Brown

was first to answer. "According to our lesson today—and I must say, much to my surprise—a boy nineteen *does* want to be told something."

"I thought we just got through saying he doesn't want us to tell him anything," Mabel puzzled. "Now we are saying he wants us to tell him a lot of things. Brother, this is foggy to me!"

Beatrice Demming

added, "Mabel, don't forget that we have been just as puzzled with this lesson as you are. It is a completely new format of communication. Yes, there are a lot of things, according to this lesson, any boy in his teens—or a girl, or anyone for that matter—wants to be told. We *all* are deeply in need of learning this new set of laws of communication. At least I speak for myself." Several voices echoed Beatrice's admission.

High Pressure

"And the lesson says that the new set of words not merely tells the backslider a lot of things he wants to know, but also at the same time exerts a delightful kind of pressure on him to do right. We have always wanted him to do that, but evidently have used the wrong set of words to accomplish the purpose," Beatrice concluded.

"So I can still pressure my son?" Mabel asked longingly. "Girls, *I do want him saved!*"

Helen Mosely

replied: "God must be deeply pleased when we determine to do all within our power to see our children saved. *It is just that we have used the wrong set of words!* We have used words, in an effort to pressure, but they have had the wrong reaction, because they exerted *human* pressure. Hence, they have met with a negative response."

Beatrice Demming

"And the new set of words will exert pressure, and still be relished by the backslider. Is that it, girls?" They all agreed that this was what God wants—a new set of words—all except Mabel.

"A new set of words," Mabel puzzled to herself. "There are only certain words I can use anyway. My vocabulary is already limited. Now to limit it more!" With her right hand placed on her forehead, she exclaimed, "Maybe this is going to be too hard for me. To have to give up the limited vocabulary I already have——!"

Mildred Brown

"Mabel, you have a good vocabulary—better than the rest of us. I think that this new set of words *builds* the vocabulary instead of restricting it. I think that the words we are to use under the new plan are more or less the *same words*, except used in a new format."

"Like what?" queried Mabel.

"Like *faith*," Mildred explained. The lesson cites 1 John 5:4, and explains that that verse tells us that *faith* is the victory." Then she added, "We have known that word all our lives. It is not a difficult *word* to use. But according to the lesson, when we use it with the right combination of other words, backsliders will love to listen, and will experience a delightful *pressure* to do right."

Help Me!

"Girls, how would one use *faith* and make a rebellious son, nineteen years old, want to do right? Tell me! Tell me!" Mabel flung out her arms as if in desperate need of help.

"The lesson says that the word *faith* means confidence, trust. This we already know. So we are to tell the backslider, in many different and carefully selected ways, that we trust him," Mildred suggested.

"But I don't trust Bill, Jr.," Mabel countered. "Would you lie to a person? Can you tell someone you trust him when he has broken every promise he ever made? That

would be deception!" Mabel exclaimed, returning again to her frustration. "I don't like this part of the lesson! I don't believe in deception! I come right out with what I am. I tell it as it is. If a person has deceived me, I tell him so. If I can't trust him, I tell him so. Everyone knows right where I stand. That is being truthful. And here I stand! God help me, I cannot do otherwise!" This called forth a muffled, sympathetic laugh from the other ladies.

Trusting Him In God's Hands

Very kindly, Beatrice turned to Mabel and said, "I have an idea. Maybe it means we can trust him in *God's hands*. In other words, we trust *God* to keep *His word*, as was mentioned earlier today."

"Oh, yes, I believe *God*," Mabel countered. But this is talking about telling Bill, Jr. I trust *him*. And I don't."

"But since we believe *God*, and since *God* has promised to save Bill, Jr., and since we are to ask, believe, and then thank *God* we have received, can't we trust *God's word* and let the backslider know he is going to be saved?"

"In other words, when we write the backslider, instead of telling him to read his Sabbath school lesson, or study his Bible, we tell him in various ways that he is going to be saved. The lesson says that at first this statement is to be a mere hint. But that the hint will be powerful when we have left out the old vocabulary of, 'I can't trust you.' Or, 'I have no confidence in you,' and so forth."

"So faith is one of the laws of divine pressure. It has two sides, you see, according to the lesson. It keeps us from speaking doubt. This in itself is a tremendous move forward, if we never hinted any faith at all, the lesson states. But then when we add the sprinkling of faith here and there to our conversation, the lesson says it becomes a new vocabulary. At least this is the way I understand

it, girls." Beatrice then added, "But don't take my word for it. As we have said already, we are all just trying to learn together."

The other ladies agreed that this was the way they felt the lesson brought out the first of three laws of divine pressure.

He Wants to Live Up to Our Confidence

Helen said, "The lesson brings out the point that all of us are eager to live up to high expectations of us. The mere expression of confidence creates in us an urge to be all that the other person has confidence that we are, or can be. I know that is the way with me. You just let someone express a word of confidence in me, and I would almost break my neck to live up to that expressed faith." The ladies laughed softly in an effort to help Mabel not to become tense.

"Seems that the human heart sort of thrives on spoken faith," Blanch Yarborough remarked meditatively.

Mabel Crouch

"Now, girls, let me say it as it sounds to me, and you see if I am right. If I stop speaking, or writing doubt to Bill, Jr., that itself will have a good effect on him. But if I sprinkle my letter just a little with faith, he will like it. He will want to live up to my faith in him."

Mildred Brown

"Since we believe the Lord's promise to save him, we have a sacred right to express our faith that he is going to be saved. This is not deception. What do you say?"

"I am thinking you are right, and that that is just about the way it is," ascended Beatrice.

Love

Mildred Brown continued, "The next law of divine pressure the lesson mentions, is *love*. This is a very small word, isn't it? But when rightly used, the lesson says, it exerts a powerful urge to do right. It is not merely a word we speak. It is a word that is *acted out*."

Not an Actor

"I am not a good actor, girls," Mabel blurted out. "I am just what I am!"

Helen replied, "True, and we admire your frankness. However, since you are a true lover, that sincere love will reach to Bill, Jr. What you *are* will be apparent to him. I do not believe that is hypocrisy. God Himself acts, or demonstrates, His love toward us all. Every act of Jesus revealed His love, because He *is* love. 'He that loveth not knoweth not God; for God is love' (1 John 4:8), so the lesson says."

Selfless Love

"When I write to Bill, Jr., am I to write, 'I love you. I love you, Bill?'" Mabel blurted out laughingly, as she realized no one was belittling her.

"According to this lesson," Beatrice countered, "we scarcely need to use the word *love* at all. When Jesus went about in His ministry, one might have been amazed at how seldom He used the expression, 'I love you.' But they knew His love was genuine, because every act declared it. Little children love to be told, 'I love you.' But there are few teenage boys who want their masculinity belittled by a mother's saying, 'Bill, O Bill, how much I love you!' In fact, if even a teenage girl constantly used this expression, chances are, a boy would drop her, even though she might

otherwise be attractive." Beatrice continued, "But I think one of the ways we can communicate our love is by *not* saying, 'To show you how much I love you, just look at the thousands of dollars I have spent on food, clothing, education, not to even mention all the other things I've done for you.'"

True!

"But that's the truth! We really have spent thousands of dollars on Bill, Jr.," countered Mabel.

"What do you think that would communicate to Bill?" Helen questioned. "The lesson says it is saying to him, 'Since I have done so much for you, you ought to let me choose your future!' Bill feels that kind of communication is little short of attempted bribery—a way of saying, 'Now you owe it to me to let me control your life, for I have bought you by the things I did for you.'"

We Owe Our Children

"A boy Bill's age," continued Helen, "according to the lesson, cannot possibly appreciate all that has been invested in him. He did not ask to be brought into the world. So why shouldn't his father and mother support the one to whom they gave birth, without referring to this fact in a way Bill, Jr. feels is unfair pressure? Children really don't think they owe us anything for our having brought them into the world. We surely owe them food, clothing, education. But more than that, we owe them our time, our personal interest. I believe this is what the lesson is saying—give them fellowship."

Selfless Communication

"That is what I think," Mildred remarked. "According to the lesson, little acts of unselfish interest tell Bill, 'I am

interested in you. I am thinking primarily of *your* happiness.' This spells true love to Bill.

"If Bill, Jr. is interested in fishing, then his mother is interested in fishing, although she would never care to go near the water, except that she wants to *identify* with Bill and his interests. If Bill is working in a plant, Mother writes, asking him about different things in the plant. She does it casually, so as not to burden him with too much writing. This spells *selfless love*—an interest in her son and *his* life. Thus *his* interests—not *hers*—become the center of her communication. This is what the lesson seems to be bringing out as a new vocabulary—at least as I see it."

Mabel

"I surely do love Bill, Jr.," Mabel remarked. But then added, "But I see what is meant. I have been centering my conversation on what *I* want him to be, not what *he* is interested in. I have told him what *I* want him to do, and have not taken an interest in what *he* is doing. I see what you mean."

Mildred Brown added, "The lesson suggests, you recall, that since soulwinning is a spiritual love affair, we should consider how a couple who are courting would act. Any girl who was constantly telling the boy what *she* wanted, would soon be dropped by any thinking lad."

Mabel broke in, "I see why my son has dropped me! I've done everything wrong!"

Mildred Brown quickly spoke up, "Mabel, I am afraid I have, too."

Blanch and Beatrice were both speaking at the same time. "If *you* have done wrong, what about *us*?"

Helen chimed in, "I guess I'm the chief offender." And then added, "But, really, this lesson is simple and reasonable. Unselfish love is just practicing the Golden Rule in

our communication with others. It is doing for them, and speaking to them, exactly as we would want them to do and speak were the conditions reversed."

Mildred Brown

smiled broadly and said, "Girls, now we come to *hope*. This is the last of the laws of divine pressure. And it comes in just at the right moment. From our confessions this morning, it looks as though we have all done wrong. We have evidently been communicating *self* instead of *Christ's love*. But there is hope for us! God has promised, 'Though your sins be as scarlet, they shall be as white as snow' (Isaiah 1:18). While the backslider has been committing one set of sins, we have been committing another set. Now we are going to turn from these carnal weapons to Christ's methods. So there's hope. And the lesson says, 'We are saved by hope' (Romans 8:24)."

Beatrice Added

"The Bible says, 'I will restore to you the years that the locust hath eaten' (Joel 2:25). I take this as a symbol of God's making up to us for our years of failure. We repent of *our* communication, and determine to pick up the *divine* methods of love—not possessiveness; faith—not suspicion; joy—not mourning."

How To Use Hope

"But how do we *use* hope?" Mabel interrupted.

Helen was the first to express an opinion. "I believe from the lesson before us, that hope is a combination of love and faith. According to Ephesians 2:8 and 9, we are saved by grace, through faith. So *grace*—a manifestation of love—mixed with *faith*, spells *salvation*. Romans 8:24 says, 'We are saved by hope.' Therefore, hope must be a

combination of love and faith. When we demonstrate our unselfish love for a person; when we express by words and actions that we have confidence, it builds his hope. It is just that simple, if I understand it correctly."

A New Vocabulary

"This is a new vocabulary!" Mabel exclaimed. But then her voice became subdued as she added, "But it is not a set of difficult words. It is merely a new concept of following the Golden Rule in working for the backslider."

"And according to the lesson," Helen concluded, "it will work in every area of life. That is what gives me hope."

Writing A Letter

"I have a request." It was Mabel speaking meditatively as she looked out the window. "I want to write a letter to Bill, Jr. Then I will bring it to you girls next Tuesday morning. I would ask a special favor of you. I would like you to read it and see if I have in this letter this new vocabulary, or not. I want you to be very frank with me. Would you be willing to help me? I want to put into practice what this lesson teaches. I do not want to merely listen and say, 'That sounds good.' I am determined to put it to the test, and see the results. I have a son. I want to see him saved. But my communication has been wrong—very wrong. Now, by God's help, I am going to make it right!"

In Depth Meditations

Question 1:

How important are right words of communication?

The Answer:

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

Question 2:

How powerful is the *pressure* of words?

The Answer:

"As ye have spoken in mine ears, so will I do to you." Num. 14:28. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Question 3:

What door does God open to the sinner?

The Answer:

"The door of faith." Acts 14:27.

Question 4:

What is one Bible expression concerning the gospel?

The Answer:

"The word of faith." Rom. 10:8.

Question 5:

Since we cannot read the heart, how should we express our faith in the sincerity of others?

The Answer:

"Honour all men." 1 Peter 2:17.

"Speak evil of no man." Titus 3:2.

"Let each esteem other better than themselves." Phil. 2:3.

Question 6:

In addition to our communicating words of faith, what other law of salvation should we communicate?

The Answer:

"That we through patience and comfort of the scriptures might have hope." Romans 15:4.

"Which hope we have as an anchor of the soul." Heb. 6:19.

Question 7:

How great is the pressure of divine love?

The Answer:

"With lovingkindness have I drawn thee." Jer. 31:3.

"We love him, because he first loved us." 1 John 4:19.

Question 8:

How does the apostle Paul, under the inspiration of the Holy Spirit, group these three great laws of divine pressure?

The Answer:

"Now abideth faith, hope, charity [love]." 1 Cor. 13:13.

SHE LEARNED
HOW TO WRITE
BACKSLIDDEN
BILL



WHEN MABEL Crouch returned home at noon, she reaffirmed her resolution. It was that she would learn and follow these laws. On her knees she quoted God's promise, "I will save thy children" (Isaiah 49:25); and "God is not a man, that he should lie; neither the son of man, that he should repent [or change his mind]" (Numbers 23:19)." Arising, she said to herself, "So, as surely as I fulfill the conditions, the promise is unequivocal."

William Crouch, M. D.

Mabel's husband, returned from his office that evening to meet a very zealous wife, intent on following through

with what she had learned.

"Bill," Mabel announced, "we had a wonderful time in our prayer group this morning!"

"Honey, we did, too! And I am here to tell you, Mabel, I learned some amazing things about communication with our backslidden Bill, Jr., I never dreamed of before!"

"Like what, Dear?"

"Well, didn't you study that lesson? That showed *me* where I have used the wrong set of words with Bill, Jr." Then he added, "I have decided to mend my ways at once."

A Letter

"My Dear," Mabel replied, "I have decided to write Bill, Jr. a letter. I am claiming a promise that God will give me wisdom as He has promised in James 1:5 and 6. I have asked Him to fulfill that promise, for it is 'impossible for God to lie,' Hebrews 6:18. So I am going to try and see if I can start a new line of communication with Bill, Jr. I believe that the Lord will stand by my side and impress Bill, Jr. with the sincerity of our change of heart," Mabel concluded.

After supper and family worship, Dr. Crouch had two emergency calls to make. Mabel sat down and started her letter. Day after day that week, as she had opportunity, she wrote, and then compared what she had written with the seven laws she was learning. Again and again she turned to the lesson to make sure that she understood the application of these laws.

Several Changes

She discovered that she needed to make several changes in her letter to Bill, Jr. In one place she had written, "I love you, Bill, in spite of the fact that you have made a

mess of your life." As she looked the letter over prayerfully, however, she said to herself, "The part that says, 'I love you' conforms to the law of love (even though I must be careful not to spread it on too thick, as the lesson states that boys resent too much plover)." But then she added, "But I should not have written, 'in spite of the fact you have made a mess of your life.' I must omit this part, for it belittles him. I must not write one word that belittles." So she deleted that belittling phrase.

"I love you," she rewrote, and added, "and my having spent so many thousands of dollars on your education proves it." Then she stopped short again. "No, that is wrong, too! That will sound to Bill, Jr. like attempted bribery, or as though I were trying to obligate him. It will sound like self-love. It looks as if I am trying to tie him up." So she marked that expression off, too.

Mabel finally decided to leave out entirely the words, "I love you" until the very close. She would sign it, "Lots and lots of love, Mother." As she looked at that ending, she said, "This letter has plenty of love in it without my *spreading* it on." Then she decided, "Maybe I had better leave off one of the 'lots' and just leave it, 'Lots of love, Mother.'"

Humility

Mabel said to herself again, "I must put humility into this letter, too. I must get down on that third level! I must honor Bill, Jr., according to 1 Peter 2:17. But I do not want to lie. I will not deceive. The Bible commands, however, 'Honour all men.' It is right there in that text of Scripture. Bill, Jr. considers himself a man now. So I had better find something to commend him for."

As she bowed her head in prayer, her memory went back to a day when Bill, Jr. was a little boy. He had been

confronted with the question of whether he had left a door open in winter. That door had led to the cellar, and as a result of someone's having left the door open, much produce froze. Bill, Jr. had inadvertently left the door open. When his father had angrily asked, "Who left that door open to freeze all our produce?" Bill had told the truth.

Commend Him

"I will weave into the letter a commendation for his truthfulness, his honesty," Mabel thought. So she wrote it out. Then she added, "But just where or when you turned from this path of honesty, I can not tell." At that moment she stopped dead in her "pen tracks"! "I can't write this. It would belittle him. I will write about his past honesty, and leave out any negative statement about the present. I will, however, add a note of confidence in his future. So I shall have obeyed the law of humility by commending him, lifting up his good past. I will mix faith by expressing confidence in his future."

A Battle

Continually Mabel had to fight the urge within to bring conviction to Bill, Jr. in the letter. "*He* [the Holy Spirit] will reprove the world of sin" (John 16:8), she recalled. "That is the work of the *Holy Spirit*," she whispered to herself. "My work is to communicate the principles of the seven laws."

Looking over her finished letter, she commented again to herself, "I have *humility* in this letter. I have a small sprinkling of *faith*. The lesson said not to overdo it, lest Bill, Jr. raise an eyebrow and wonder if we are trying to butter him up. So I must be ever so casual—so normal, without putting in the things I normally would like to!"

I find it hard. But with God's help, I can do it."

Re-reading Bill, Jr.'s Letter

Mabel re-read one of Bill's letters. It mentioned a water-skiing party, and how he enjoyed it. It was one of the few good things he had written in months. "Now I would normally preach Bill, Jr. a little sermon, telling him not to go out skiing on the Sabbath," Mabel said to herself. "This time I will ask the *Holy Spirit* to do that work. I will only mention how graceful he must look with skis on, his muscles tense, skimming over the lake at high speed. This way it will show him I am interested in the things in which *he* is interested. Without my saying so, this will indicate that I love him. But I will not actually use the *word* love, nor say that I am interested. I will just *be* interested. That will reflect *selfless* love. Now I have *love*, and *faith*, and *humility* in this letter."

Jesus and Joy—A Must!

Mabel then thought, "Oh, I want Jesus and joy there. above all things! The very mention of the name of the Lord is liable to turn Bill, Jr. off. So I must be diplomatic. But what I will do is to speak of something that belongs to Jesus, in a *joyful* way."

Then Mabel thought of the delightful potluck dinner they had after church the past Sabbath. "I will tell Bill, Jr. of the delicious strawberry pie—his favorite. And of two of his old pals who were there. I won't mention that they are both still faithful to the Lord, as that would infer that Bill, Jr. is not faithful. I will picture joyfully the potluck meal, and that Jack and Harry were asking about him. This way, in a casual manner, I will equate Jesus' things with joy. The church is Christ's. The people are Christ's. And by bringing in adroitly the pleasure we had at the

potluck meal, Bill, Jr. will think of how he would like to be back in the family of God. But he will never know how many hours of prayer and study I have put into this one letter," Mabel said to herself.

Adding It Up

"Adding it all up," Mabel thought, "I have *Jesus, joy, faith, love, and humility*. Now I need *choice* and *hope*. Those two laws are going to be extremely difficult for me to follow, not having tried it before."

Again she bowed her head and asked for wisdom as promised in James 1:5. As she prayed, the Holy Spirit impressed her with an idea. "Several people asked me to be sure to give their greetings to you," Mabel wrote. This would show Bill in an offhand way that he would not be considered a "good-for-nothing" by the church when he decided to take a new turn in his spiritual life. "That will give him *hope*," Mabel thought. "Now I need to write a sentence that contains

Choice."

She decided to think and pray about that one for two more days. By now it was almost time for another group meeting. By Monday night she had found a sentence or two that would comply with the law of choice. Bill, Jr. had written that he had two offers of employment other than where he was presently working. He had stated that he was not sure which to take, if either. It was the only other kindly, confidential word Bill had shared.

"Now," Mabel said to herself again, "it would be just like me to write and give him my advice in some detail. But this time I will merely mention that I am interested in the fact he has two job offers beside the one he now has, and that I wish him success in the decision *he* makes!"

Then, smothered under her breath, she added, "The very fact that I don't tell him what to do will almost be a shock to Bill, Jr. I know that for sure!"

Sharing the Letter

When, at the beginning of their next group meeting, Mabel shared her letter with the members of her prayer group, and asked again for suggestive changes, she met with commendation.

"That is a beautiful letter," Mildred Brown commented.

"Far better than I could have done," added Blanch. The others agreed excitedly.

One Suggestion Only

"There is just one question I would ask," added Helen. "You mention some place here about a mistake Mrs. Green made. Is a trifle of criticism inferred? Would this tend to associate the church with negatives?"

Beatrice joined in, "I guess Helen is right, though I had not thought of that before. In our prayer groups we have made a pledge to speak evil of nobody. (See certificate in back.) Every time, therefore, we are tempted to utter one word of criticism, we should resist it."

"Thank you," Mabel smiled. "I have always been just a little bit on the critical side, and I am afraid that this criticism has had an ill effect on Bill, Jr."

"But I see you have commended the potluck dinner," Mildred smiled, "and that will associate the church and the Lord's people with something desirable. That makes your letter beautiful, Mabel, and we want to commend you. I think some of us will be coming to you for counsel with our problems." They all laughed appreciatively.

"Girls," Mabel confessed, "believe it or not, I spent *five hours* writing and re-writing that letter. And to think

that I still had a sprinkling of criticism in it! But now I will eliminate that. And when I seal the envelope, it will be with the consciousness that I have conformed, for the first time in my life, to the seven laws of communication. And the lesson says, 'The conditions met, the promise is unequivocal.'" Mabel's countenance was beaming.

Our Part

"But we have our part to do," Mildred spoke earnestly, adding, "that is, we are to be a channel through which the Holy Spirit works. Then we are to ask God to send His Holy Spirit to work upon the heart of Bill, Jr., our central prayer figure. For we are 'workers together with him' (2 Corinthians 6:1)."

Prayer

After the ladies finished their study, they fell on their knees, pleading the promises of God for Bill, Jr. Of course they claimed Isaiah 49:25. Then Zechariah 4:6. The third promise was Luke 11:13.

"I believe," Mabel spoke softly, "'the angel of the Lord encampeth,' not merely around those who fear Him, as the precious promise of Psalm 34:7 tells us, but also around those for whom we pray. Did not Gabriel, the greatest angel in heaven, and finally Jesus Himself, go to the king Cyrus when Daniel was weeping before God for his captive people? (Daniel, chapters 9 and 10.) And since God is no respecter of persons, He will, I believe, send angels to co-operate in saving Bill, Jr."

"So we have all heaven on our side in our project," Mildred added. "And we shall keep Bill, Jr.'s name at the top of our prayer list, until the answer comes."

In Depth Meditations

Question 1:

Before writing a letter to a backslidden son or daughter, what is a good prayer to offer?

The Answer:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14.

Question 2:

What reassuring promise may we claim before writing such a letter?

The Answer:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Question 3:

As we ask for this promised wisdom, with what should we compare our words?

The Answer:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

Question 4:

What instruction would we do well to heed when we

feel an impulse not to follow the Word of God and the laws of communication?

The Answer:

"Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Josh. 1:7.

Question 5:

There are times when we feel like letting go and really tearing into the backslider. What advice is there for us under such strong emotional pressures?

The Answer:

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God." Deut. 12:8, 28.

Question 6:

I find myself strongly tempted at times to tell the backslider, in a rather reproachful manner, "You know the truth. You were brought up in it. And now look at the mess you have made of things!" What effect may this impulsiveness have?

The Answer:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Question 7:

When I am thus tempted to follow my own irritated feelings, on what Scripture might I ponder?

The Answer:

"The weapons of our warfare are not carnal." 2 Cor. 10:4.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6.

"PLEASE PRAY—
FOR MY
DAUGHTER ENGAGED
TO AN
'UNSUITABLE' BOY"



WE HAVE a serious problem," Dr. Leslie Manning confided to the group of professional men. They were meeting at six o'clock Tuesday morning. The place was Dr. Crouch's office. The time was limited. The meeting always closed at seven o'clock sharp. So it was their usual plan to begin a few moments before the dot of six.

"My big problem," explained Leslie, "is our daughter, Clarine. Clarine is twenty-one years old, and is keeping company with a boy, Jack Weaver, who is twenty. Jack is not too energetic. He has barely entered college. Yet they are planning to marry in six months." It was with difficulty that Leslie managed to control his emotions.

Special Aid

There followed a few seconds of silence. Leslie was a dental surgeon. His practice was flourishing. He was professionally skilled, and always had a long patient waiting-list. Dr. and Mrs. Leslie Manning were held in the highest repute in the community. This could not be said, to the same degree, of the parents of Jack Weaver. Yet Jack had courted, and, to all appearances won, the affection of their daughter Clarine.

"It seems providential," Bill Crouch responded, "that the second lesson of our new series is covering this very problem." Then added, "We need not be reminded that our mouths are sealed when we leave our prayer group, except as we find it safe to confide in our wives."

Seven Laws of Communication

The men had studied the first lesson the week before, but Dr. Crouch had not shared his burden of Bill, Jr. with the fellows, as had his wife, Mabel, with the group of ladies. But together they were very diligently studying the seven laws as had been presented in the first lesson. He and Mabel had determined to learn well these principles of communication—just as scientifically as he had learned certain principles in his study of medicine, and she in her nurses' training.

They were both impressed with the practical aspect of these laws, and had also read some of Pastor See's other works. They felt that he had been aided by the Holy Spirit in reducing to simple terms the most outstanding rules of life—especially the rules of communication and of prayer. It was, therefore, with some degree of assurance that both he and Mabel had encouraged these prayer groups.

Mabel was struggling with her problem of Bill, Jr. The ladies of her prayer group were her sympathetic associates

in learning. Now Bill Crouch decided to nobly assist Leslie Manning with his problem, too. The group would all learn as they endeavored to support Leslie. Being professional men, their counsel was often sought in similar problems. Thus, learning the answers would serve a double purpose.

Leslie Continues

"Clarine is easily taken in," Leslie spoke in a low but distinct voice. "She is naive. Jack is an actor. He knows just how to take advantage of a girl's innocent and trusting nature. So he has her tied like a **string** around his finger. She believes everything he says. And anything he suggests, she will follow.

"Our counsel registers zero. It does not have a gram of weight with her. We have reared her. We have educated her. She is now a registered nurse, and does not owe a penny. We have provided a musical education. She is now an accomplished musician; this, because of our interest and insistence that she study and practice diligently. Now a boy, scarcely into college, from only an average home, and with no money, can win her confidence! So completely has he succeeded in a few months, that he has almost alienated us from her affections! He has done nothing for her. We have all but given our life-blood for her happiness."

Ignoring Our Wishes

Continuing his brief background of the problem, Leslie added, "Clarine was always a good girl. She was very close to us both. She was always anxious to conform to our wishes. But now it is so different! We are almost strangers. It seems that she never so much as gives a thought to our judgment in the matter." Here Leslie's voice broke. But regaining his composure, he continued, "My wife, Ruth,

and I have discussed it, and we have come to a decision. We have a responsibility. We will not permit this marriage. We refuse to let Jack Weaver destroy the future of our daughter!" Here his voice took on a tone of finality, as he added, "We have too much invested in her, and she is *our* daughter. We shall fulfill our responsibility at any cost. But we desperately need your prayers."

Dr. Crouch

As Dr. Manning came to a full stop, there was complete silence in the room for a few seconds. Leslie had closed his little briefing on such a decisive note that no one wished to be the first to instruct him. But they had all studied lesson One together, and lesson Two in preparation for the discussion—all except Leslie. He had been out of town, and only gotten back the night before. Hence, he had not been afforded the time to study any of the seven laws of communication.

Dr. Crouch finally began in a quiet conversational tone, measuring his words. "I know how Leslie feels. We have a son who has a problem, too. And while Leslie's problem is of a somewhat different nature from ours, yet we do believe that the study of the seven laws of communication can, with God's help, be used to solve both his and our problems."

Intelligent

Leslie's was a brilliant mind. Quickly and deftly, he turned to the first lesson and scanned the laws, the suggestions and the application to a backslidden son. As he did so, Bill Crouch continued:

"Clarine *has* made a major mistake. She should have sought the advice of Leslie and Ruth. Of all times in life, now is the very time she should have most eagerly sought

counsel from her parents. They have experience. They have her future happiness at heart. Of all experiences of life, this is the one in which Clarine should have been claiming promises of wisdom for herself. Her whole future could be marred by an unwise union. I can't say for you men, but as far as my own knowledge of the situation is concerned, my judgment seems to tell me that for Clarine to marry Jack Weaver would be exactly what Leslie and Ruth have concluded—a tragedy!"

Leslie sat there nodding, relieved that at least one of the fellows understood his position and conclusion.

Dr. Henry Hornberg,

a professor of psychology, was listening graciously to all that was said. Dr. Hornberg was a deeply conscientious Christian gentleman, and had a home which was as near ideal, it seemed, as any in the community. He not merely taught, but his home seemed to exemplify, the principles he enunciated at the Christian College in Pierce Arrow. But Henry did not express himself at once.

Bruce Ward,

who was in charge of Greenwood Laboratory in Moorehead, a small town ten miles out of Pierce Arrow, sat listening intently, as was also Fred Hayes. Fred was a quiet, kindly gentleman, and a registered nurse. With moist eyes, he had been leaning forward as Leslie spoke.

All present seemed to be in nodding agreement with Bill Crouch's conclusion, yet each was hesitant to start making any recommendations until someone else started the ball rolling.

Bill Crouch

continued, "But, Leslie, since you were not present last

Tuesday when we studied the first lesson, I want to say that the seven laws of communication it presents have been to my wife, Mabel, and to me a hopeful solution to our own problem of Bill, Jr. In fact, ever since last week's first group meeting, Mabel has been praying for wisdom to adapt the teaching of the lesson to our problem. I have joined with her in study. She has spent some five hours in writing him a letter which she feels conforms to these seven laws.

"I have also pondered this lesson. And, fellows, I can't say for you, but for myself, I am convinced that these lessons form the basis for solving such problems as my wife and I presently have with Bill, Jr." Then weighing his words, he repeated again, "And, Leslie, I *think* you will agree, after carefully studying these lessons, that they *may* contain some answers to your problem with Clarine."

Dr. Hornberg

then spoke cautiously and in a subdued voice. "I think, fellows, that Bill has a point there. I, too, have been giving very careful study this past week to the lessons. I have analyzed them critically, drawing on information we have at hand on the subject.

"As you know, I have taken several advanced courses in psychology—Christian psychology—and I am free to say fellows, that these lessons point up the very latest and best being taught in our universities today."

Henry

continued, "When I was invited to meet with this group for study and prayer, I decided to analyze the material critically. Only after this, would I make a judgment as to whether it would be worth my time to pursue the studies further.

Leslie has a Point

"There is no question," Henry continued, "but Leslie is perfectly justified in all he has said concerning Clarine. For several years I have known the Mannings as a family. I have personally observed Clarine. A sweeter girl than Clarine, it would be difficult to find. She is unassuming, modest, kind, loving and thoughtful. I understand how her sudden change of attitude is so distressing to her parents. I feel, fellows, we are all agreed that Leslie and Ruth have correctly analyzed this situation. And what Bill says is true. This engagement should be broken."

Leslie was Nodding

sadly, appreciating the fact that he had still more support from his professional friends.

Continuing, Dr. Hornberg said, "The whole question is, *HOW?* My opinion is that the lesson of last week presents effective ways of dealing with the human mind. And since God, our Maker, has formed man, including his intricate thinking apparatus, who is qualified like God to explain *how* the mind reacts to various stimuli, including counsel given by us parents? Also to the wooing of Jack Weaver."

Leslie Manning

interrupted, "Why do you think that our daughter should fall for a fellow—who up to six months ago was a comparative stranger—totally disregarding our better judgment?"

Dr. Crouch, the Moderator

replied, "I believe Henry can answer this better than I, since it is in his field. But you know we medical doctors begin our study of a problem with a history of the case. Then we make a diagnosis. I wonder if Henry would give

his analysis as the problem has developed in this case."

Dr. Hornberg

"I feel that since we are dealing Scripturally with the problem, and since the principles presented in the lesson course are both Biblical and scientific, we should speak the language of the layman in its analysis. We want to determine how a boy Clarine had never known before, could, within a matter of a few short months, so entwine her life around his as to wean her affections from her parents, with whom she has had a very close relation all her life.

Laws of Human Ease

"First, Clarine found Jack was complying with the two laws of *Human Ease*, as brought to our attention in the first lesson of the series. As you recall, these laws are *Choice and Humility*. Reducing it to its simplest terms, compliance with the law of choice means that Jack did not dictate to Clarine. He did not nag her. He did not direct her. He obeyed the law of humility in looking *up* to her, commending her, instead of belittling her. At first he accomplished this very adroitly, merely hinting at how lovely she was.

Leslie

interrupted ironically, "He is certainly a *master* at that!"

Henry smiled a sympathetic assent. "Therefore, by his not belittling Clarine, and by his not trying to direct her every step, he made her feel at ease in his presence.

Laws of Allurement

"Next, Jack obeyed the following two laws presented

in the lessons—the *Laws of Strong Allurement*. They are *Jesus and Joy*."

When Dr. Hornberg used the words "strong allurement," Leslie cringed in his chair.

"These two laws when followed," Dr. Hornberg pointed out, "tend to allure, to attract, by combining the thing we want a person to do, with joy. Jack wanted Clarine to love him. So he made this *duty* a *delight*. It was fun, carefully and adroitly managed. She could never think of him as irreligious, or neglectful of duty, either. He not merely went to church with her—he *enjoyed* it. He made it all delightful, joyful to Clarine. Thus he allured her. This is what we call courtship. To abstain from nagging is to obey the law of *Choice*. To refrain from belittling conforms to the law of *Humility*. To practice pleasantness obeys the law of *Joy*. And to use these to allure, is to follow the Christ way, even though adapted to less worthy ends.

Divine Pressure

"Jack also employed well the *Laws of Divine Pressure*," Dr. Hornberg went on to say. "With Jack, it was just plain courtship. These laws are obeyed by unselfish attitudes—*Love*. Communicating our trust—*Faith*. The picturing of a bright future—*Hope*. In Jack's particular case, this was in the form of his suggesting a pleasant marriage, where unselfish love and confiding trust would reign supreme.

Summarizing

"To summarize," Dr. Hornberg concluded, "Jack made Clarine feel at ease in his presence in the first days of their acquaintance. In the second step, he began to allure her by the twinkle in his eyes, by his joyful acceptance of all religious duties—by equating everything he wanted

her to do, with joy, but without apparent pressure. Then he applied a kind of loving pressure that she could not resist [Leslie braced himself, his eyes flashing], by love words, by his expressions of faith and confidence and a picture of a rosy future. So, to be perfectly frank, we could almost say that Clarine *had* to fall for that boy!"

Henry Added

"I feel, fellows, that it might be well for us to have our prayer together, making Clarine our *Central Prayer Figure*. And then close a little early, if I might be permitted the suggestion. During this coming week, we can all study this topic more in depth, and go from this analysis to a suggestive solution for the cancelling of this ill-proposed marriage."

Kneeling

As the men knelt in prayer, Proverbs 21:1 was claimed. They told God that He could change the minds of this young couple, saving the future of such a delightful, but naive, young woman. They affirmed, in the most simple manner, that they believed. (This part of the *Prayer of Reception* had been difficult for the professional men. At first, it had seemed too humble an attitude to take—to open the Bible and place their hands on a promise. During their previous study of prayer, they had found it apparently undesirable to say, in effect, "We ask, we believe, and we claim," or some similar expression of the acceptance of the promise. But after several weeks, they had decided together to simplify their prayers, in an attempt to determine the effect this kind of simple praying would have on them personally.)

As the group broke up, Leslie walked over to Bill and Henry, extended his hand, and said, "I feel greatly relieved

to know that other men of experience not merely understand, but also agree that my conclusions are right. I also deeply appreciate Henry's analysis."

The Solution

to the problem is in the lessons themselves," Dr. Hornberg replied in a low, confidential tone. Then he added, "I predict *you* will use these same seven laws *Jack* is using, and win your daughter back. You will be, I believe, a better master of the art than Jack. And it will work," he added with an expression of confidence, and a friendly tap on Leslie's shoulder as they parted.

In Depth Meditations

Question 1:

How careful should Clarine have been in forming her friendships?

The Answer:

"Trust in the Lord with all thine heart; and *lean not* unto thine *own understanding*. In all thy ways acknowledge him, and *he* shall direct thy paths. *Be not wise in thine own eyes*: fear the Lord, and depart from evil." Prov. 3:5-7.

Question 2:

Whom should she have asked to choose her life companion for her?

The Answer:

"What man is he that feareth the Lord? him shall he

teach in the way that *he* shall choose." Ps. 25:12.

Question 3:

Whose instruction should the young seek beside that of the Lord?

The Answer:

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." Prov. 1:8.

Question 4:

What part does humility play in guidance?

The Answer:

"The meek will he guide in judgment: and the meek will he teach his way." Ps. 25:9.

Question 5:

What instruction of Holy Writ should the young carefully follow?

The Answer:

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. "Can two walk together, except they be agreed?" Amos 3:3.

Question 6:

If these instructions are not carefully observed, and children are born to the union—with parents differing in standards—what happens to the peace and happiness of that home?

The Answer:

"A house . . . divided against itself, . . . cannot stand."
Mark 3:25.

Question 7:

While these are principles to be followed by those contemplating marriage, should a person, after marriage, who finds the Lord, divorce the non-Christian mate?

The Answer:

"Let not the wife depart from her husband." 1 Cor. 7:10.

Question 8:

What are essential elements of a happy home?

The Answer:

"Let love be without dissimulation." Rom. 12:9.

"And now abideth faith, hope, charity [love]." 1 Cor. 13:13.

HOW
DR. LESLIE
RESCUED
HIS DAUGHTER



I HAVE MADE some discoveries, fellows." These words, full of excitement and surprise, came from Leslie Manning, D. D. S., as he met the following Tuesday morning with the men of his prayer group.

Dr. Crouch

a man who was growing in spiritual stature, did not appear surprised, but smiled approvingly. He knew that fellowship does not permit itself to be shocked—even though sorely tempted. The lifting of an eyebrow, the uttering of one sarcastic word, or an intimation of, 'I told you so,' is

sufficient to loosen the ties of friendship—at least in some cases. Others can take much joshing without offense. Dr. Crouch would not take the risk. Leslie's fellowship was not the only thing at stake—Clarine's future was in the balances. Perhaps her children's, too, "unto the third and fourth generation" (Exodus 20:5).

Bill Crouch spoke in a quiet conversational tone, "Let us sing our opening chorus, have our prayer, and then relax as Leslie speaks. I feel he has something that will kindle the fires of our souls."

Leslie—A Different Man

After the chorus and prayer, Leslie began to speak. It could be clearly seen that he was a different man. Instead of a downcast, dejected, dogmatic Leslie, his countenance was beaming. His whole bearing was vibrant, wholesome, victorious. Yet as he chatted, there were occasional signs of real embarrassment over the mistakes he now recognized he had made with Clarine.

"I want to tell you, fellows," he began, "these two lessons have changed my life." Then he corrected himself—"I mean *God* has changed my life. He has used these lessons as instruments, and I thank Him for it."

Bruce Ward

interrupted enthusiastically: "Leslie, tell us! Tell us all about it." Bruce had a specific reason for wanting to know. He had some problems of his own. He was eager to find solutions. Knowing that Dr. Leslie Manning was a man of keen intellect, quick of perception, and of strict integrity, Bruce was anxious to learn what the discoveries were.

"I will put down my discoveries," Leslie began, "in one, two, three fashion. And believe me, fellows, while I

am sharing these with you, I am at the same time, a little embarrassed that I did not stumble on to something like this before. But 'better late than never,' " he chuckled.

"No. 1. I studied these two laws of *Human Ease* after going home last week. And I am downright ashamed of my behavior. While Jack was observing them in his relation to Clarine, I, her father, a professional man, was ignoring them completely. Jack was not telling Clarine anything to do. I was. So he conformed to the law of *Choice*. I broke it!

"I guess I had forgotten that Clarine was not a little girl any more. Someone has rightly stated that in the eyes of us parents, our children seldom grow up. I am afraid it was this way in our home. I was telling Clarine what to do—I mean in things she herself already knew, and in most instances would have done anyway. Then when she began to keep company with Jack, I gave more, and still more, directives. While I was instructing her, without being asked to, Jack was quietly courting her.

"No. 2. The second law of *Human Ease*, as brought out by the lessons, is *Humility*—commending others instead of belittling them. It was scarcely a week after Clarine began to date Jack that I made little derogatory remarks about him and his family. I did not stop to realize that in so doing, I was in actuality belittling my grown daughter's judgment. But all the while I was belittling him, thinking I would shame her out of keeping company with him, he was admiring her, commending her. He was obeying the very laws her own father was ignoring. So I lost by default. And a young upstart, scarcely into college, was winning every battle for her future."

"No. 3. Then there were the two laws of *Allurement*," Leslie continued. "Jack was plying these to the hilt! Yet I doubt he ever so much as heard of the existence of such laws. Courtship *naturally* follows them. They are, *Jesus*

and Joy, or duty and joy, or religion and joy. But as applied to Jack and Clarine, *everything* was made pleasant. Thus he became a delightful soul to be around. At the same time, I was grumbling at her. I was morose over her first dates with Jack. I thought that by exhibiting a, 'So you have decided to hurt me' attitude, I would shame her out of her friendship with such a guy. While I was grumpy, Jack was pleasant. Who would not prefer to be in the presence of a delightful person—college degree or not—rather than to be around a morose father?

"No. 4. There are three laws of *Divine Pressure*," Leslie observed. These are *Faith*, *Hope*, and *Love*. Well, fellows, I broke these like a car tire running over a piece of toast! I told her I questioned her judgment. I hinted that she was stubborn. I voiced my skepticism of Jack's succeeding in anything worthwhile in life.

"And for *love*—about all of the expressions of love she heard from my lips during this time, were those of self-love! I told her how much her mother and I had done for her. I mentioned how she had not conformed to our wishes. I did not forget, either, to tell her repeatedly how much money we had invested in her, and she owed something to *our* happiness. Gentlemen, never once did I tell Clarine that the *real* thing we were interested in was *her* happiness, *her* future joy, *her* success. I thought that by ringing the bell of self-pity, she would come into harmony out of respect for us. But it didn't work. Jack is seeing to it that such bells will ring out the funeral of my cherished hopes!"

Quickly Dr. Manning caught himself, and said, "No, I apologize. I will not say that Jack is trying to hurt me. That is also 'spoken doubt,' and I am determined never again to engage in suspicion and doubt. I believe that Jack has *good* judgment. He knows he has found something very precious in our daughter. Who can blame him for

wanting to gain her for a life companion? No, I will not judge him. I will admire him for admiring my daughter. And I will admire my daughter for preferring to be in the presence of one who does not nag, who does not belittle, and who does not make life a mournful pilgrimage.

"No. 5. And, fellows, I threw *Hope* out the window, so far as my communication with Clarine was concerned. I told her that she would live a dog's life with that shiftless Jack. I pictured impending ruin ahead. At the same time, Jack was picturing a rosy future together. He dreamed, and pictured his dreams in the most enticing manner. So Jack won! I lost!"

Dr. Henry Hornberg

spoke when Leslie made a full stop for the moment. "I wish, Leslie," he smiled, I had a recording of that little speech. I would like to present it anonymously to my classes. Leslie has been very honest with himself. Not all men have that integrity. But more than this, Leslie has, in my opinion, given a true picture of thousands of parents all over our land. So if I might add, Leslie, do not be discouraged. Your last item, *No. 5*, deals with *Hope*. So there is hope. Definitely!"

Bill Crouch

also spoke appreciatively. "Leslie, you are teaching *us*. What you are saying, we all need. At least, I personally, need it. I was diligently applying the principles you were so passionately reiterating, to myself in connection with my own son, Bill, Jr. And, fellows, the mistake Leslie has made with Clarine, my wife and I have made with our son, Bill, Jr. We found our ship on the rocks, too. Bill, Jr. came to the place where he did not want so much as to hear the word *Jesus*, unless it was in profanity.

"Then my wife attended the ladies' prayer group, and studied most carefully the first lesson. She returned home, shocked—shocked at our own shortsightedness! But she came home with hope. She sat down, as I mentioned last week, and wrote a letter to Bill, Jr. She took five hours, as some of you heard me state, in writing that letter. She decided not to mail it until she had assured herself that it conformed to these seven laws of communication.

"The following Tuesday she shared the letter with her prayer group before mailing it. That was just a week ago today. The ladies found only one mistake in it. She had criticized a trifle. She deleted the critical remarks, and mailed the letter with a prayer and a Bible promise.

Bill, Jr.'s Reply

"Believe it or not, fellows, Bill made a long distance call home almost immediately after receiving that letter. He was almost like another boy. I don't mean that he has vowed to take up religion again, or to return to the Lord. What I am saying is, his attitude toward his mother has completely changed. And Mabel and I feel that if *one* letter conforming to these laws can, through the power of the Holy Spirit, change Bill, Jr. that much, what will a few more weeks accomplish in affecting a change of heart toward the Lord!"

The men were silent for what seemed a long minute. The silence of the room was so intense you could almost hear their wrist watches tick. Then Leslie spoke again.

My New Format

He chuckled, and added, with a sort of shy expression, "Fellows, do you want to know about my new format?"

"Yes, do tell us!"

"I have a Captain for my ship now," he began. "It is

Jesus. I have discovered that every one of these laws is a law of Jesus Christ. He taught them. He lived them. He placed them in the Good Book so that we, too, would follow Him. He said, 'Follow me, and I will make you fishers of men' (Matthew 4:19). Whatever He made was good. So that means we can be good fishermen. He told His disciples, who had fished all night and caught nothing, to put down their net on the other side of the ship, and immediately they were successful. Fellows, I am going to put my net on the other side—on the side of conformity to these seven laws of Christ.

Human Ease

"Since Jack unconsciously obeyed the laws of *Choice* and *Humility* in not nagging Clarine, and not belittling her, I am going to outdo him. She is twenty-one years old. She is going to find herself with a different father—so different, in fact, that it will probably shock her. But I am going to communicate to her in such a way that she would prefer to be with me than with Jack. This, I know, will be a difficult task, for there is much *positive* emotion now between her and Jack. And there is much *negative* emotion between both them and me. But I have the Holy Spirit on my side now, because my cause is just. 'For with God nothing shall be impossible' (Luke 1:37).

"I am now going to pinpoint in one, two, three style what I have vowed to do. I want your counsel, fellows. But generally speaking, I have my format worked out. There may be some minor changes, after you share your judgment with me.

"No. 1. I am going to take Clarine to one side, all alone, and *apologize*. This is in obedience to the law of *Humility*. The Bible says, 'He that humbleth himself shall be exalted' (Luke 14:11). So I am going to trust Clarine to forgive me,

and reinstate me in her love and respect. This is one of the laws of *Human Ease* to which I plan to conform.

"No. 2. I am going to tell Clarine that this is *her* life, and she has every right in the world to make her own choice of a life mate. I will, from now on, be ready to give her any information or council she requests, but it will always be without obligation. And I will stress my formula—*information without obligation*. Thus I shall have started obeying the two laws of *Human Ease*—*Humility* and *Choice*.

"No. 3. I am going to ask God to put a twinkle in my eyes so that Clarine will love to be around me. No matter what decisions she makes, I have a right to be happy, since God has given me promises. One of these promises is, 'The joy of the Lord is your strength' (Nehemiah 8:10). So I am asking God to give me the ability to start alluring my own daughter to her father in such a sacred, wholesome way that she will love to be around me, regardless of how infatuated she may presently be with Jack. I will practice the ten-point program of giving thanks until my face radiates joy."

Here Fred broke in, "Leslie, if you ask me, that joy look is already there! Something great has happened!"

"Well, Fred," Leslie replied, "I am grateful if you see it. But, fellows, I have had an experience with God since last Tuesday. After I studied the first two lessons on the *Seven Laws of Communication*, conviction struck home to my heart. I had been trying to handle the situation without the Lord Jesus Christ. Jesus and joy go together. No wonder I was so downhearted, trying to solve my problems all by myself, when the Lord was waiting to solve all of them for me.

Night of Prayer

"I did not plan to mention this," Leslie said hesitantly,

"but I found a quiet spot last Friday night, and took a Bible promise like Jacob of old. I told the Lord that I must be changed just as surely as Jacob needed it. Then I told God that I could not, would not, let Him go unless He changed my whole nature. It would be from one of negatives to positives; from self-assertion to real humility; from self-love, from wanting my family to be held in high esteem, to one of thinking of Clarine's future happiness. I wept before the Lord. And God changed my heart. Now I have *Jesus* and *Joy*.

"And by His grace, I am going to radiate His joy, His love to Clarine, regardless of what her future proves to be. Even if she marries Jack, it will be with my blessing—not that I think it is the wise course, but because I no longer will use carnal weapons to fight spiritual battles. If she changes her mind, it will be because I changed my methods and let God create the miracle. So that is my No. 4. *Jesus*. I have already covered this. So now—"

"No. 5. *Faith*. I am going to tell Clarine that I believe in her. I believe in her Christianity. I believe in Jack's sincerity. She, too, can claim promises and ask God to fulfill them to her. Psalm 32:8 promises, 'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.' So she can ask. She can believe. And I have confidence that God will keep His word. I shall suggest that as she claims these promises, whichever way God leads her, I shall gladly accept as His guidance. I will do this, not grudgingly, but joyfully, believingly, and thankfully.

"No. 6. I shall explain to Clarine that I made a terrible mistake in reminding her of the large sums of money we invested in her education, etc. She did not choose to come into the world. We brought her into this world. It has been a real joy to do for her. We do not deserve all the credit for her education. She was a good student. She

diligently applied herself, and really deserves much credit. Deep down in our hearts, we really were thinking of her happiness, too, even though we did have a big touch of self-centeredness. We did want our daughter to marry in our own class. 'But we were wrong, Clarine, very wrong,' I will say. Then I shall add, 'Now we are interested in one thing mostly—your happiness, Clarine. If you are happy, we shall be, too.' Thus we hope to communicate our *love* to her. No more of this self-love for me, fellows—not since God changed my heart last Friday night!

"No. 7, is *Hope*," Leslie added. "Since the Bible says 'we are saved by hope,' I believe that I can solve the whole problem, under God, by rising to the nth degree of spoken hope. I am thinking of suggesting to Clarine that I feel she is going to be eminently successful. God is able to give success in His own way. What her format of life is to be, God must reveal to her personally. But I know it will be a *good* future.

"Then I may explain to Clarine, that after she prays earnestly and seeks God's will humbly, as I feel sure she will, if she still decides to go ahead and marry Jack, Mother and I are going to provide a church wedding!"

As Leslie concluded his remarks, there were tears in Professor Henry Hornberg's eyes.

"Leslie," he said softly, "we have been friends a long time. I have known you and observed you. You are a man of great intellectual capacity. But never have I witnessed more sound judgment on your part than has been reflected today."

Bruce Ward

"But may I interrupt, fellows? I am a little fearful over one thing that Leslie may tell Clarine."

"What might that be?" asked Bill, the moderator.

"Well, it is just this," Bruce responded, "isn't it going too far for Leslie to suggest at this time that he will even provide a church wedding for Clarine and Jack? Wouldn't that actually encourage Clarine to plunge headlong toward the marriage altar?"

Doctor Hornberg

"I think you have a point there, Bruce. On the other hand, it *might* be the very best thing he could say. I would say that this is the only thing that has caused me some concern. Still my suggestion would be that Leslie talk it over with the Lord again. Then if he feels that God is guiding him in this statement, to go right ahead. God has given promises of wisdom (James 1:5 and 6). And only God knows the actual frame of mind Clarine will be in at the time. But I can say one thing, fellows, that all Leslie has vowed to do otherwise, is very sound, both from the angle of the human mind and from the seven principles of communication we are studying. God has promised us wisdom. God will keep His word.

"I would suggest," continued Henry, "that we together fall on our knees and ask God to do two things: One, to give Leslie wisdom as he communicates to Clarine; and two, to give her the right reaction. We can claim once again Proverbs 21:1. God can change a person's mind in an instant, or over night, or over a longer period."

Bill Crouch

suggested that it might be well to forego the discussion of Lesson Three until the group meeting of the following week. All agreed.

Prayer

Soon, five professional men were kneeling, like little

children, around an open Bible, importuning the Throne of Grace. They believingly prayed.

When they arose from their knees, Leslie said quietly, "God gave me an assurance last Friday night as I tarried long before Him. That assurance was repeated to my heart as we were praying together just now."

Silence

It seemed that they were experiencing a foretaste of the baptism of the Holy Spirit, and they did not want to lose its sweet influence by more words. Quietly, and with a friendly wave of the hand, they climbed in their cars and headed for their offices to begin a busy day. And angels of God went with them. And other angels went to the side of Clarine. Real angels! Powerful angels!

In Depth Meditations

Question 1:

What was one of the principles Clarine's father expressed to her which caused her to feel more at ease in his presence?

The Answer:

"Choose you." Joshua 24:15.

Question 2:

What amazing text of Scripture did he comply with to cause Clarine to further be at ease in his presence?

The Answer:

"Let each esteem other [specifically, Clarine and Jack] better than themselves." Phil. 2:3 (last part).

Question 3:

What was the strength of her father's being able further to attract her to the Christ in him?

The Answer:

"The joy of the Lord is your strength." Neh. 8:10.

Question 4:

What was the effect of thus representing the loveliness and wholesomeness of Jesus?

The Answer:

"I will allure her." Hosea 2:14.

Question 5:

What law further strengthened the father's victory in the struggle?

The Answer:

"This is the victory that overcometh the world, even our *faith*." 1 John 5:4.

Question 6:

What law did the father further use to anchor her?

The Answer:

"Which *hope* we have as an anchor." Heb. 6:19.

Question 7:

Instead of the father's now reminding Clarine of what he had done for her, as a sort of bribe so she would now do what they insisted upon, what did he do, without its being a bribe?

The Answer:

“Who loved me, and *gave himself* for me.” Gal. 2:20.

Question 8:

What are these principles?

The Answer:

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.” 2 Cor. 10:4.

“PLEASE PRAY—
FOR MY
TEENAGE FRIENDS
WHO FAIL ME”



IT WAS THE voice of Ada Beck. Ada was in a prayer group of interesting teenagers. Miraculous events led to their decision to pray together Monday nights.

Naomi Crouch had been very much impressed with the change of attitude on the part of her parents—especially as it related to her backslidden brother, Bill, Jr. Within a week she had seen such a dramatic right-about-face that it caused her quietly to investigate the reason. She had discovered that it was the prayer groups they were both attending. How this sort of group meeting could effect such a change in her parents, aroused her curiosity, and she determined to learn more about it.

Naomi Saw Letter

Naomi had listened to her mother share with her dad her proposed letter to Bill, Jr. She had seen a deep and sincere desire to open a new path of communication with Bill, Jr. Then, less than a week from the time he had received the letter, a long distance call from Bill, Jr. had revealed a complete change of attitude toward his parents—his mother in particular, against whom he had held such bitter feelings.

Madeline Manning

had been greatly surprised at the complete reversing of attitude on the part of her father, Doctor Manning, as it related to her older sister, Clarine. One day the two girls had been discussing the recent change of heart their parents had experienced, and decided to invite a couple or three more girls to have their very own prayer group. So the girls' group had not started for almost two weeks after their parents had begun.

Clarine's Change—A Miracle!

Madeline had watched with deep interest the response of Clarine to her father's change of attitude, in particular. He had been the active one in denouncing her engagement to Jack. Within a week after the father, Dr. Manning, had changed his approach, Clarine had had a long, prayerful chat with Jack. She had pointed out that she had made a mistake. She surely should have sought the counsel of her parents in making such an important decision, permanently affecting both their lives. She asked Jack to forgive her for being adamant in moving ahead against her parent's experienced judgment. She had informed Jack that down in her heart, she knew they were only interested in her

future. They had become quite irritated, and had failed to communicate their love for her as they really meant to do all the time. Her Dad had apologized, and had been forgiven.

Together Clarine and Jack had humbly prayed over their premature decision, and decided that they had felt almost forced to continue their association, and even to become engaged, just to prove that no one could tell them what to do. Now they had terminated their engagement, and felt the benediction of the Holy Spirit.

Two Days Later

Clarine was at the Loma Linda University, attending a social gathering with her parents. That evening she had met Jimmy Morehead, a senior in Medicine, twenty-four years of age. They had hit it up from the start. And while it was too early to predict what their association would lead to, yet present circumstances pointed to a pleasant relationship. Jack had decided to return to college, finish his education, and forget about marriage until he was fully prepared for his own calling in life.

Naomi and Madeline had become so excited over these happenings that they could not wait for their Monday evening meeting, so called one another on the telephone when their mothers were out. They had filled each other in on the latest. The first two lessons on *The Seven Laws of Communication* had seemed to them like the opening of a new life.

How to Keep Friends

Lesson Number Three, the one they were to study that evening, was the interesting topic, "How to Keep Friends." That was Ada's problem. In fact, the girls had studied the lesson privately before the evening group meeting. As

Ada pondered the first two lessons of the course they were studying on *The Seven Laws of Communication*, she had begun a change in her thinking. Before that, she had thought that her inability to keep friends was *their* fault. Now she began to wonder. Hope and fear seemed to be in the balance as she asked the girls if they would be willing to make her problem the *Central Prayer Figure* for the group. The girls knew of Ada's problem, and this had had a part in their having invited her into the prayer group. Ada did not know, either, that the other girls had already chosen her name as their *Central Prayer Figure*. It would have embarrassed her had they revealed this fact.

Ada Explains

"Girls, the reason I ask you to put my name at the top of the prayer list," Ada began, "is that I am almost desperate. Here I am sixteen years old, and can't keep a boy friend. I am, or was, chairman of a social committee in school. But after three meetings, the girls don't show up—oh, maybe one or two. Since there are not enough for a quorum, we just dismiss. I find a friend and keep her a few days. Then she shies away. I can walk right down the school hallway, and she will only say 'Hi' in passing."

Ada went on, "There are some guys that I dig, too. But after the first date or two, they are as disinterested as if I had smallpox!"

Naomi Crouch

was the moderator of this little group of eager teenagers. They wanted to see if there was something worthwhile in life after all. Religion had become insipid. But they would never tell their parents that. Formal worship was all right, but somehow it did not seem to ring the bell—

not for them. And yet these girls—four of them at least—were considered the spiritual leaders on the Mellowood Academy campus, just outside Pierce Arrow.

"Let's Diagnose"

Naomi Crouch began, following her father's thinking in his medical practice. "Or maybe *analyze* is a better word. Let's discover *why* these folk do not feel *at ease* in your presence. Maybe all of us can learn something. Ada, what about those first two laws of *Choice* and *Humility*? The lesson states that these mean we do not act bossy. That obeys the law of *Choice*. And we do not talk any one down. That is *Humility*."

Ada

thought for several seconds, then answered, "Well, I do have some *preferences* in life."

"We all do," laughed Judy Waters. Why, we wouldn't be human beings if we didn't like certain things and certain people better than others. And prefer to go certain places more than others. I don't see anything wrong with having preferences. Do you, girls?"

Georgia Winn

joined in. "I am with Judy. You wouldn't be a human being without the privilege of preferences, or choices."

Ada

"But when I mention these preferences, the guy I'm dating doesn't seem to want to be around me any more. Why is that?"

Madeline

asked, "Could it be we should learn *how* to communicate

these preferences? Could you give us an example, Ada? I am not sure that we are in any position to tell you what to do, but we can talk it over."

Ada

"I guess that is the trouble. I express my preferences too strongly, maybe. For instance, when Ray Joiner and I dated the other night, he suggested we go over to the march. I said, 'No, I am not interested.' When he suggested that we go to Riverside, where they were showing a very interesting picture at La Sierra College, I turned up my nose with, 'No, I don't like that either.' I told him there was only one place I wanted to go."

Judy

"And where was that?"

Ada

"Well, that was Disneyland. So we went. But there were places he wanted to see in Disneyland that I had already seen, and everything he wanted to do, I objected to." Then Ada took a long look into space, and said, "I see what happened. I did not give Ray any choices!"

Naomi Crouch

asked, "Well, what about the second law of human ease—*Humility*? That means—don't belittle anyone."

Ada Cringed

"Girls, I have not done too well on that one, either. I came right out one night—actually I did, at our first date—and told Ray that I doubted I could ever be fond of his mother. I didn't like the way she does her hair. And

besides, her voice is too high pitched. Would you call that belittling? I just wanted to be frank. I am just what I am. But I see that I really did belittle his mother. And they tell me he and his mother are very close.

"Another thing I guess I shouldn't have done. I gossiped about people most of the trip over to Disneyland. And when we were through looking the place over, I started again on people most of the way home—things I did not like about this one and that one. I was merely trying to keep up conversation. Do you suppose Ray didn't realize that's what I was doing? I wanted to be sociable. You know?"

The Girls All Smiled Kindly

and gave one another knowing looks. Then Naomi made an apology. "Girls," she said, "I have made a mistake. At the beginning of every prayer group—I mean the first time they meet—the moderator is supposed to pass out an 'I Know Something Good' certificate. I neglected to do this. This certificate says that we will speak evil of no one. It says that we will speak kindly and commendatory of every one. This is the first thing I should have done at our first meeting. Here are the certificates," handing one to each of the girls.

Ada Looked Puzzled

"And there are texts of Scripture on this certificate, telling us that we should not gossip about anybody. No wonder Ray didn't feel at ease around me. I wanted my own preferences always over his. I talked people down a lot. Oh, I said a lot of good things, too. But, I see. I should have said nothing, absolutely nothing, against a living soul. But," and here Ada paused, gazing out the window. Then continued, "but what would you talk about if you do not

talk about people? What else is there to discuss?"

Poorest Form of Conversation

"Well, the lesson says," Georgia answered, "that talking about people, if it is negative, is the worst form of conversation. It causes us to have lower ideals of life, because, the lesson says, that 'beholding' we 'are changed.' And the more we look at the faults of others, the more we become like the very persons we detest. It also causes the person to whom we are speaking to look at the same faults. Thus, he, too, is the worse for having heard our belittling remarks. And then, of course, it tends to create a wrong feeling in our own hearts toward the person whom we belittle. The lesson points out that even if we like a person, after we have uttered a critical remark about him, our thoughts tend to become critical. And no matter how good is that person, we begin to dislike him from the moment we start to speak of his little faults."

Ada

"I see. Ray had reason enough for not feeling at ease around me. But, now, girls, how do I go about correcting this? I want to make friends and *keep* them. *Tell me!*" It was quite plain that Ada had come to the place where she was ready for help.

Madeline

suggested, "Ada, I do not think any of us is qualified to tell you, but I noticed what my Dad did when he decided to regain Clarine's respect. He decided to use the laws of *Faith, Hope, and Love*. The first lesson, you remember, stated that these are *Laws of Divine Pressure*. That is, they tend to draw people to us, just like the love of Jesus drew discouraged, but repentant, sinners to Himself.

Faith

"For instance," Madeline continued, "Dad decided that he would never speak another word of doubt, of suspicion, or distrust. But that was the passive side of obeying this law, Dad said. The active part is to start talking faith in *everyone*, just as far as we can sincerely do so."

Ada

"But how can you speak faith in a person you do not believe in?" Ada remonstrated.

Naomi

"That is just the question my mother asked her group the first day they met. You know my mother—she is real frank! She had quite a discussion with the ladies about how to speak faith in a person in whom you don't have confidence.

"The ladies and Mother really hashed that over a lot," Naomi continued, punctuating her words with a wave of her hand. "The ladies pointed Mother to the section of the lesson on that law. The lesson states that we should treat every one as sincere. 'Treat every man as honest,' are the exact words. You notice that our lesson states that while not everyone *is* honest, yet that is between himself and the Lord. If we were to understand all the circumstances of every person's life, we would not be so quick to judge or to criticize him.

Judy Interrupted

"And that might fit Ray's mother. I happen to know that his mother has to style her hair the way she does because she has a scar on her head which she covers that way."

Ada

"And I criticized her! God forgive me! Had I known that, I would have kept my big mouth closed!" Then Ada asked, "So you girls think that we are to speak no word at all, under *any* circumstances, that would tend to belittle a person?"

Naomi

"Not merely that, but you just ought to have read my mother's letter to Bill, Jr. She actually praised him for his honesty way back years ago. She went to town in writing her commendation. Come to think of it, saying nice things about people can make a lot of good conversation, can't it?"

Ada

"You don't know, girls. I'm ashamed to say so, but I've never done much of that."

Georgia

spoke up, "Do you girls remember Mrs. Stout? She passed away recently. But years ago she was the worst gossip. People said, in town. Then one day Pastor See held a series of meetings in her home church. Someone placed an 'I Know Something Good' certificate in her hands, and she attended Pastor See's meetings.

"She was about the worst gabber on the telephone you ever heard. People said that she criticized everyone. It was in a sort of very smooth, sanctimonious manner—you know. She tried to make folk think, and succeeded in some cases, that she was really a deeply spiritual woman. And she deceived a few, too, but not all. People who suffered from her criticism said she would never change. They said she *must* talk, regardless.

"She Kept Right On Talking"

Georgia continued. "But when they suggested to Pastor See that it was useless for him, or anyone, to keep her from talking, Pastor See just laughed, and replied, 'We do not want her to stop talking. She will begin saying, 'I Know Something Good.' And the folk almost laughed Pastor See to scorn.

"But do you know what, girls? Before that series of meetings was finished, Mrs. Stout was using the very same telephone lines, and talking just as much as ever, but all she said was something good about everyone! She was praising the good intentions of the kids. She was praising church services and the Sabbath school teachers. Everything she could lay her tongue to was complimented. If whatever she was talking about had a lot of objectionable things about it, she would overlook those points, and hunt up all the good things to commend. And, girls, do you remember Mrs. Stout?"

"Yes! Yes!"

joined in all the girls. "We thought she was one of the loveliest ladies in the church. Everyone liked her. She had a big funeral, too. It seemed the whole neighborhood was in love with her. I didn't know that she was such a bad woman," Ada remarked thoughtfully.

Naomi answered, "She wasn't. She had changed from talking people down to speaking kindly of all. And from a woman who had been shied away from, she became a lady people loved to be around. Her very presence seemed to inspire them to live better lives. That is just what faith will do, the lesson says. And it surely did for Mrs. Stout."

Love

"And what about love?" Ada asked with a new gleam

of hope in her eyes.

"Well," Georgia answered, "that is something completely different, according to our lesson for today, than anything I ever realized. Love is an unselfish thing. Love does not think of our own interests merely. It thinks of others."

"So, you think when Ray wanted to go to the motion picture at the college, I should have forgotten my own desires and just tagged along?" Ada questioned. "It was a good travelogue, passed on by the committee."

"No, I wouldn't say so," Judy responded. "But if *we* made the *other person* just tag along, that is something to think of, too, isn't it?"

Madeline

had a suggestion. "I don't know about you girls, but I find that most fellows want a girl to express a preference. They really want the girl to let them in on her wishes."

Naomi

"I believe you are right, Madeline, but only up to a point. They want the girl to state her preferences, but not to overdo it. Not to be insistent. Just be charmingly feminine." They all laughed.

Ada

"What is 'charmingly feminine'?" queried Ada. Then countered with, "I guess that is what I'm not!"

"None of Us Are"

Madeline answered. "But do you know what I am thinking, girls? I think that when each of us learns how to communicate according to these seven laws, we will be 'charmingly feminine.' For a person to have unselfish Christian

love; to speak faith and confidence in everyone; to be humble and not gossip, and not want to make all the choices; and yet speak her wishes when a boy friend asks—I think that is what one would call 'charmingly feminine', so far as a girl is concerned. And when a boy does this, he is a charming gentleman!"

Hope

"You girls are giving me hope!" Ada exclaimed excitedly. "I believe I can yet make the grade! But what about hope? Does the lesson say anything about that?"

Naomi

"Yes, this lesson, Ada, surely gives us *all* hope. It also explains how to give others hope by expressing faith in them, and by communicating self-less love. True love, it states, takes an interest in the other person, and tries to make his interests ours—at least so far as possible, without compromising Christian principles of integrity, purity, and obedience."

Ada

"I can see it now! That is where I have failed in love. I have never once thought of trying to become interested in anything that Ray, or anyone else, is interested in. I guess I have been just plain selfish!"

"We are all in the same boat," Judy Waters reflected. "I guess that naturally the human heart is just that plain selfish. Shouldn't we pray that the Holy Spirit will change us and make us 'charmingly feminine'?"

Jesus and Joy

"We overlooked two of these laws of communication," Naomi spoke up. "They are *Jesus* and *Joy*."

"Joy

means," Naomi continued, "if I have it straight, that we are to know Jesus so well that we understand that everything in life, even disappointments and trials, are for our good. The lesson brings out this idea in James, chapter 1, verses 2 and 3. It says that we should count it all joy when we fall into different kinds of trials, because they develop patience in us."

Ada

"I see, girls, if I don't blow my stack when things don't go my way, then it helps me to be joyful, and femininely gracious. Is that it?"

The girls' conversation was so casual, and they were so very understanding of Ada, that there were smiles and even pleasant laughter as they discussed *The Seven Laws of Communication*.

Real Courtship

"Real courtship," said Naomi, "they tell me, is made up of joy as well as the other laws of communication. That joyful twinkle in the eye is one of the big things in courting anyone's friendship. Haven't you noticed how people give each other 'the eye' in real fellowship? I have even noticed Mother and Daddy doing it lately. It sort of thrills me to think there can be such a thing as a happy home, after all. We are having one, now."

Jesus

"My mother and dad seem to associate everything that belongs to Jesus with real joy," continued Naomi, "every duty with pleasantness. I know Jesus has forgiven all our sins. And because He is preparing us for heaven, we can

not merely allure people to us, but to the *Christ in us*."

Allure!

Ada exclaimed, "Allure! I thought that the word 'allure' was a nasty word."

All smiled kindly as Madeline replied, "Not when it is correctly used. I used to think the same as you do. I have learned it is not wrong to allure people to Jesus."

Naomi spoke up, "In fact, the way my mother has begun *alluring* Bill, Jr. to Jesus is one of the most wonderful things, kids, I have ever seen. It really works! It is fabulous!"

In Depth Meditations

Question 1:

How can an individual who loses friends quickly learn to keep them?

The Answer:

"A man that hath friends must shew himself friendly." Prov. 18:24.

Question 2:

But I *am* friendly, I think. Could it be that when I criticize others, my friend tells them what I say? Then they exchange conversation, and discover I have criticized *both*?

The Answer:

"Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall

carry the voice, and that which hath wings shall tell the matter." Eccl. 10:20.

Question 3:

How, then, shall I correct my somewhat critical conversation?

The Answer:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Question 4:

Does this mean I am to criticize no one?

The Answer:

"Speak evil of no man." Titus 3:2.

Question 5:

Suppose someone has done me an injustice. What then?

The Answer:

"Debate thy cause with thy neighbor himself; and discover not a secret to another." Prov. 25:9.

Question 6:

I have made mistakes in this matter. What am I to do now, to start over again the right way?

The Answer:

"Confess your faults one to another." James 5:16.

Note: This does not mean we are to go to a person who knows nothing of our sin, and confess it—only to those who know.

Question 7:

If I am reproved, what should be my attitude?

The Answer:

"Humble yourselves." 1 Peter 5:6.

"All of you be subject one to another." Verse 5.

Question 8:

If I take this humble attitude of being willing to correct any mistakes others point out in me; and if I in turn do not criticize others, what might happen to my friends' attitudes toward me?

The Answer:

"He that humbleth himself shall be exalted." Luke 14:11.

"PLEASE PRAY—
FOR MY
'ILL-ADVISED'
CHURCH COUNCIL
I am downright angry
with their poor judgment "



MISS GRAYMORE and Miss Kathryn Meade were co-founders of what had quite recently become the Perkins University. In addition to this, Miss Graymore was medical records secretary of the Perkins University Hospital, as well as a member of its executive committee. She was also the clerk of the Pierce Arrow church. Miss Kathryn Meade was treasurer.

These ladies had for months been observing the tendency on the part of the Pierce Arrow church to encourage the youth in their Friday night meetings, which consisted of discussion, testimony, and prayer. Miss Graymore and Miss Meade had been opposed, feeling that the youth's

deep expressions of their downright love for Jesus in their simple testimonies of answered prayer, were scarcely in keeping with the high social level the area called for. The church was only about two blocks from the University, and what would the University folk in attendance think of these humble testimonies by youth, most of whom were still in the academy?

Mrs. Clara Burton

moderator of the group, was one of the few who understood the real undercurrent of feeling expressed as "confidential". Clara had prayed earnestly that the effect of these society women's influence would not tend to discourage the good work the youth were attempting for the salvation of their friends. And it was for this reason, especially, that Clara Burton had suggested a small prayer group in the first place.

How To Keep Friends

This group had not begun their meeting simultaneously with two other groups. However, they had been hearing of the miracles taking place in the church as a result of these group meetings. The Crouch and Manning parents, for instance, had experienced two of these blessed miracles. Hence, Clara had encouraged the group of ladies to study the science of communication for themselves. None knew, however, that the secret motive for this suggestion had been that in some way the Holy Spirit might use her to block the undercurrent of discontent, and restore unity in the church family. Admirers of Miss Graymore and Miss Meade were being influenced. These two women had turned in large sums of money to the church building fund. Miss Graymore had been chairman of the building committee. The church edifice testified to affluence, as

well as good taste and devotion.

Miss Graymore

had felt impressed to have a prayer group, because she was so burdened for the Church Council, but for a very different reason than was that of Clara Burton. Clara had used sanctified judgment in not disclosing to Miss Graymore her own recognition that the real problem was not the youth, nor the Church Council, but her own devoted and beloved friend of years, Miss Graymore. And in a lesser degree, Kathryn Meade.

Central Prayer Burden

Usually the central prayer figure is chosen the first week of the group meeting, but Clara had not suggested it. She had claimed a promise for wisdom (James 1:5) that the Lord would work things out in such a manner as to honor His name, advance His cause, and hold in check the evil influence which could split the wonderful spirit of the Pierce Arrow church. Hence, when Miss Graymore made this confidential request and suggested that the central prayer burden of the group be for the Church Council, Clara knew that surely God was answering her prayer. She readily acceded.

Amazed!

As already stated, Miss Graymore had been impressed with many recent happenings. So had some of the other members of Clara's group. One was that Bill Crouch, Jr. had telephoned from Chicago, indicating that he might take a few days vacation back home. All were amazed at the changed attitude of his mother. And to think that conformity to the seven rules of communication could work that rapidly had appealed to the brilliant minds of

Miss Graymore and Miss Meade. They felt that if these rules could change rebellious, religion-hating Bill Crouch, Jr., surely they could change the "erroneous thinking" of the Church Council!

More than once, Miss Graymore and Miss Meade had experienced blood rushing to their faces on Friday nights at the youth meetings, as they sat beside University guests. They had, therefore, ceased to invite their distinguished friends. They had even discontinued their own attendance. Having discussed the matter together, they had concluded that the youth meetings must be discouraged. This, at any cost. Being of keen intellect, their bitter opposition was still in the "confidential" stage.

Clara

was highly knowledgeable. And, too, having come from a dedicated minister's family, she had often witnessed her parents in earnest prayer to the Lord in behalf of young people. Their love for the wayward had been a constant lesson to Clara, and had, in fact, shaped her life. And though now she was part of an affluent society, she could never forget the basic principles her godly parents taught by precept and example for all those years she was at home. She also recalled reading in a little red book she had on her bookshelves, that the most cultured mind is often refreshed by the simplest testimony of God's love.

Chief Promoter

Clara had felt that there was a growing tendency on the part of some of her closest friends, as well as herself, to become a bit pharisaical. Her inner conscience had been pricking her for having listened to some of the "confidential" reports which Miss Graymore had been sharing. Hence, when Miss Graymore expressed her desire that the

Church Council become the central prayer burden, Clara Burton felt more assured than ever that God had led in the formation of this prayer group.

The A B C's of Prayer

were known to Clara. She had studied the lessons, and received a certificate of completion. In these initial lessons, she had learned something of the seven laws, and had been further challenged by the methods being used by these two friends of hers.

Clara had prayed in secret, several times during the past two weeks, claiming the promise of Isaiah 42:16. She had told God that she did not know how to solve the problem these two ladies posed. She knew that without His special help, she had bitten off far more than she could masticate. With hot tears of humility, she had implored the Lord to fulfill His promise to lead her through the difficult days ahead, and not forsake her. She had also felt the assuring voice of the Holy Spirit speaking to her heart that He would guide her to ultimate success.

Not Shocked

The ladies had gathered. Miss Graymore had made her suggestion. Clara had casually encouraged the idea, and all had agreed. It was placed under the heading *Guidance*, and the Bible promise of Psalm 25:9 was placed beside it.

Before anyone turned to the Scripture, Clara accelerated her speech, suggesting it would be appropriate to sing a little chorus together to introduce the group meeting of the day. The words of the chorus they sang were, "Turn your eyes upon Jesus," et cetera.

Ardyce Ardmore

was asked to offer a short prayer. The ladies then opened

their lesson books to Lesson No. 3. The topic seemed entirely foreign to what Miss Graymore had suggested as the *Central Prayer Figure*.

But with a prayer in her heart, Clara Burton suggested, "Girls, we are very interested in the success of our lovely church. This seems to me to blend with our lesson for today. It is, 'How to Keep Friends.' For if we want to persuade people to our thinking, we must first make them our friends. Isn't that right? As a new church begins to grow, it is only natural that we shall all have our personal views of the best way to carry on. We shall do this in a manner to keep our present wonderful fellowship."

Immediately Clara had the assurance from the Holy Spirit that she had been led in this approach. She was virtually saying to Misses Graymore and Meade, that if we want to change the action of a church, it should be by *making and keeping friends*.

Motivation

Clara, however, felt impelled to quickly move into a bit stronger motivation of the blending of the two, by stating, "I feel that this lesson is a perfect answer to any problems in a church, or in a home. Abraham Lincoln is quoted as saying, in effect, 'If you want to convince a man, you must first make him your friend.' So with this in mind, let us study these seven laws of communication. To a young man, they would be called 'courtship.' And to the Crouch family, 'soulwinning communication.' To the Mannings, 'family communication.' To us, 'church communication.'"

Laws of Human Ease

Clara turned to the first part of the lesson. "Now, girls, in order to win, and keep, the friendship of a person whom we wish to persuade to our way of thinking, we must

first of all do our part to make him feel at ease in our presence." Then she added, "We have already observed this fact in the last two lessons. There is, therefore, no need to repeat this now, except to understand how we may apply these two laws to any 'church communication' problem that may arise in future years."

Ardyce

Turning to Ardyce Ardmore, Clara asked, "Ardyce, in order for us to influence others to come to our way of thinking, how should we adapt ourselves to the law of Choice?"

Ardyce answered almost before she thought, "Well, we would not tell others what to do, unless they ask."

There was a hush for a moment when Miss Graymore interrupted, "Well, of course this would not be true of a Church Council in an exigency!"

Clara very diplomatically asked, "Could someone answer this? Would the law of choice apply to a Church Council, too?"

Mary Waters

spoke up, never dreaming an issue was already brewing. "Why, yes, any law of God would apply to any circumstance in life, wouldn't it?" Then added, "I do not think God's laws cease to exist because we might happen to be on a Church Council. Do you, girls?"

Clara

"And the law of humility. How would this operate in a church? Let us continue the line we have been discussing."

Mary Waters

was again speaking wiser than she knew. "I would say,

girls," she began, "that we are to do exactly what God says to do in Philippians 2:3, 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.'"

Then Mary went on to say, "Don't we remember that Philippians 2:5 to 8 was stressed in our first lesson? It was that Christ Himself, who was Lord of all, became a man, born in a stable, cradled in a manger, and took on Himself the form of a servant?"

Miss Graymore

was clearing her throat in dignified nonacceptance. Under her breath, almost, and yet clearly to be heard by all, she said, "I would have preferred for the Lord to have been born in more respectable surroundings. It seems He could have done more good." Then she caught herself. Hoping others would not realize the thoughts of her *own* mind, she added, "That is the way some people think, isn't it? But isn't it wonderful He was willing to be born in such a lowly place, and under such adverse circumstances!"

The ladies who understood, never let on that they knew her real attitude.

Clara Burton

added, "May I ask your opinion, girls, on this? Since Jesus set the example, and since He commands us to 'esteem other better than' ourselves, would this law carry over to Church Board meetings, as well as other committees of the church?"

Mary Waters

again spoke up, "Why of course, just as we said a few moments ago. The laws of God are to be followed *all* the while. And of all places to respect them would be in

a Church Council meeting where we plead with God to guide us."

Clara

felt impressed, at this juncture, to refer to the text of Scripture all had put down in their loose-leaf notebooks beside the problem suggested by Miss Graymore at the beginning. The text was Psalm 25:9. Casually Clara began, "Oh, we did not read the promise under guidance, did we? Would Miss Graymore read the promise we all are claiming for guidance?"

Miss Graymore

began to read, "The meek will he guide in judgment: and the meek will he teach his way." She looked up from her Bible. Removing her glasses, the long black ribbon dipping to her waist, she looked puzzled. "Girls, do you suppose that some of us could have been taking a 'holier-than-thou' attitude toward any problems of our church?"

Mary Waters

innocently spoke up again, "No, I should say not! None of us would do that! We have no desire to press our own opinions. We want God's way to carry. No, Miss Graymore. I don't think we have any worries at all about this. We are all here for one purpose only—to learn better how to communicate to one another, as well as in the church committees—not that we are doing wrong, but just so we shall always do right."

Clara

turned the conversation diplomatically. "And the next two laws are *Jesus* and *Joy*. Anyone have a thought on this?"

Once again, Mary, bless her heart, spoke up, "Yes, I think I have. I think a good example of people associating *Jesus* with *joy* is the meeting our young people are having Friday nights. Those kids are so wholesome and unsophisticated. Their way of making the Christian life so attractive is winning a couple of my friends."

Kathryn Meade

interrupted, making a gesture to move her long sleeves, "Did I understand——?" But before she could finish her sentence,

Mary Waters

so enthused that she did not notice that Miss Meade had not finished her question, innocently continued, "Yes, Miss Spriggs, you know her—sister of the chief surgeon of Perkins University Hospital——."

"Yes," Kathryn Meade replied, "Miss Spriggs did what?"

"She came to several of the Friday night meetings, and is so thrilled with the joy of the young people that she is now taking studies, and is thinking of changing churches, she told me the other day."

Miss Graymore

was not sure she was hearing correctly. Forgetting her precise manners, she interrupted, "Change churches from which to which?"

Mary Waters smiled innocently, "Oh—changing from the St. Luke's to the Pierce Arrow church. You see, these young people are exemplifying these two laws of *Strong Allurement*. Anyone likes to be around a *happy* Christian. Some of us are so burdened with the many cares of life, that we almost never smile anymore. I know I don't. But Miss Spriggs remarked to me the other night, 'I like to

see people enjoy their religion.' And then she added, 'Any religion worth having, ought to be worth enjoying. And these young people have found the Lord Jesus Christ. He is answering their prayers in a marked manner. Really, I would prefer to see them in action than almost anything I can think of.' "

Clara Burton

felt impressed to make no comment. The Holy Spirit was doing His work. So she casually continued, with: "And the last three laws are *Faith, Hope, and Love*. Under the caption *Faith*, would you have a word for us on this, Ardyce?"

Ardyce

"Yes, I would say that according to what we have been learning in the past two lessons, this means we are to respect the opinion of others. We are to have faith that God is leading the church and the Church Council. We are to express our faith in one another—even in those who may not see solutions to problems in just the way we do. I believe that we should not talk suspiciously, or doubtfully of their intentions." Then added, "I do not know whether I am right or not. What would you say, Miss Graymore?"

Mary Waters Again

While Miss Graymore cleared her throat, Mary Waters broke in with: "I would say, Ardyce, that you are one hundred per cent right. But I repeat again that we girls scarcely need to be told this. We have known this for years. It is both poor manners, and unfair, for anyone to speak doubtfully of the motives or judgment of others. Especially where there are a number of counselors on a

church committee who see alike, after careful prayer and consultation."

Then she added with a smile, "Why am I saying this? You girls could have said it much better than I. You are so much more knowledgeable than I."

Before Mary could run down, she had this additional word, "But I do want to say to the two of you girls who are on the Church Council, that if God ever led you in a decision, it was the one to encourage the young people to run their Friday night meeting the way the Holy Spirit is leading them now. You are to be congratulated. But knowing Miss Graymore and Miss Meade as I do, I would expect that. How deeply obligated our church is to have such knowledgeable folk as you on the Church Council!"

Kathryn Meade

"I am afraid, Mary, you are expressing faith in Miss Graymore and me for something that we do not really deserve."

Mary Waters

"I would expect that of you, Kathryn," Mary interrupted. "You are so humble. But Miss Spriggs tells me that several of her professional friends have been to the Friday night meetings lately. They all feel as she does—it is a wonderful gathering!"

Again Mary repeated, "If God ever directed a Church Council to encourage our youth, He certainly did you!"

Clara

felt that it would be well to move right ahead with the two remaining laws of communication. But she was saying in her heart, "Lord, I did ask. I did believe. But I never dreamed I would receive answers in such a simple manner

as today." Again, in her heart, she asked God to keep her from saying one word that would ruin the good, in process of being accomplished that morning.

"Let us discuss the word *love* for a moment," Clara suggested, attempting to control her delight at the turn of conversation. "Does anyone have anything on the word *love*?" Then she added, "*Love*, you know, is one of the *Laws of Divine Pressure*. It has a tendency to make people *want* to do right, and *like* it."

Mary Waters was at It Again

"I don't want to do all the talking," she laughed, "but I just want to say that if ever a group shows love, it is the young people on Friday night. There is a difference, the lesson tells us, between self-love—a love of our own opinions, or of our own standing in society—and a love that is thinking primarily of how one can be a blessing to others. I would say this is what makes the young people so wonderful. You can see no sign of self-love. They are entirely Christ-centered. Some of us older ones might be tempted to think and to talk about our accomplishments, you know, and our society friends. But not so with these young folk. They are interested in *Jesus*. They love Him dearly."

Clara

"And the last law of church communication is *Hope*. I might say that *hope*, according to our lesson, suggests success—a bright future. So every church gathering, every Church Council should be pregnant with *hope*."

Mary Waters

spoke up again. "That is because Christ is our hope, the Bible says. And if Christ is our hope, then when He leads

and directs the minds of our committees, we know everything will turn out well, just as it has with the young folk."

Delightedly, Mary added, "Miss Spriggs will probably bring a dozen or more fine professional folk with her into the faith! At least I *hope* so." This remark provoked an understanding laugh from all the ladies—all except Miss Graymore and Miss Meade.

As the ladies bowed in prayer, Ardyce began by thanking God for these laws of church communication. Clara followed. Mary Waters thanked the Lord that all of the group were so knowledgeable in regard to these laws, and how to use them. But when it came to Miss Graymore, she prayed differently: "Dear God, please help me to be more like Jesus." Mary Waters heard, and said under her breath, "That shows how humble she is." Kathryn Meade found it almost impossible to speak. Some of the girls thought she had a cold. But Miss Graymore and Clara knew differently.

The Group Meeting

being ended, the girls parted. Miss Graymore and Miss Meade worked at their University Hospital desks all day. But their minds were ever turning to the lesson of the morning. As closing time came, Miss Graymore returned home, parked her car, and went into her plush apartment. But she had no appetite. She decided she would rest a few moments before preparing her supper. But she could not relax.

Down On Her Knees

"Luckily, I have no appointment tonight," she thought to herself. "I must get down on my knees and fight out this battle of self. And Jesus must win!"

Down on her knees she went. "Dear Lord," she cried out, "I have broken every one of the seven laws of church communication. I wanted the Church Council to follow *my* advice, even though I knew they were led by the Holy Spirit in another direction. Then I was not satisfied to drop it there. I decided I would start a little 'confidential' underground propaganda, hoping by this to force an issue. Thus I was breaking the law of *Choice* and the law of *Humility*. I was breaking the laws of *Jesus* and *Joy*, for I was not *Christ*-centered. I was *self*-centered. And my joy departed when the presence of Jesus left me. I broke the last three laws. I was saturated with self-love rather than having the good of others in mind.

"And *faith*—dear Lord, I talked suspiciously, although 'confidentially.' I acted just like Lucifer did in heaven, and I let his spirit saturate me in my expressions of doubt, suspicion, and lack of faith.

"And then, dear Lord, instead of talking hopefully, I went about whispering that the church was going to fail. Something terrible was going to happen. Just because the Church Council could not see its way clear to let Miss Meade and me control the thinking of the group.

"Forgive me, Lord. Thou hast promised that though our 'sins be as scarlet, they shall be as white as snow.' I ask. I believe. And, dear Lord, I have received forgiveness. And I thank You, in Jesus' name. Amen."

The Following Tuesday

Miss Graymore suggested, when again the ladies met for their prayer and study, "Girls, you may take my request off the list."

Clara

"Oh, the solution has been found, Miss Graymore?"

Miss Graymore

"Yes, the problem was not the church committees. It was Miss Lucia Graymore herself. But God has changed her completely."

Mary Waters

sat transfixed—her mouth wide open! For once, she was speechless!

In Depth Meditations

Question 1:

What instruction of Holy Scripture should be followed on church committees?

The Answer:

"Let nothing be done through strife or vainglory." Phil. 2:3 (first part).

Question 2:

How can we be kept from strife?

The Answer:

"But in lowliness of mind let each esteem other better than themselves." Phil. 2:3 (last part).

Question 3:

When a church committee has prayerfully come to an unselfish decision, what Bible rule should be followed by any one who did not get his own way?

The Answer:

"Do all things without murmurings and disputings." Phil. 2:14.

Question 4:

When tempted to feel that those who disagree with us on our church committees are less conscientious than we, what Scripture should we obey?

The Answer:

"Honour all men." 1 Peter 2:17.

Question 5:

When we are sorely tempted to start a little whispering campaign in an effort to appear more spiritually-minded than other members, what Holy Scripture might we bear in mind?

The Answer:

"Where there is no talebearer, the strife ceaseth." Prov. 26:20 (last part).

Question 6:

When Satan tells us to go to various members of the church, quietly stirring up opposition to Godly decisions of church committees, what Holy Scripture is it well to remember?

The Answer:

"Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16.

Question 7:

When a church member "confidentially" shares with an-

other some supposed fault of a brother, or sister, to what Scripture should he be pointed?

The Answer:

"Tell him his fault between thee and him alone." Matt. 18:15.

"PLEASE PRAY—
FOR MY
INFATUATED WIFE

She has run off
with Ronald Hagan"



KNOW I'm acting like a sissy," Jack spoke between sobs. "But this was the last thing on earth I had expected. Patsy and I had had such a wonderful home. All these years she did everything I told her to do. She was the most obedient angel wife you ever saw. Now this has happened!"

Jack sat there, silent for a few seconds. Then in almost uncontrollable anger, he exclaimed, "The wretch! He is a dog! He is a brute! He ought to be———" Here Jack caught himself.

Sam Yoeman

was the moderator of the prayer group. They had met

early Tuesday morning—6:00 o'clock. All had gone fairly well during the first three lessons. Then came the fourth. It had to do with seven laws of communicating with an infatuated wife. Jack had studied these laws, and they had brought conviction to him. But instead of letting the Holy Spirit have His way, Jack had begun to retaliate.

"Will you please place Patsy's name on the prayer list?" he asked in a more subdued voice. The group had already placed the name of Bill Crouch, Jr. on their list, and he had been converted. Now they were ready to take another name. Great had been their joy over Bill, Jr.'s conversion. It happened so quickly that the whole church was stirred. Among those who were amazed was Jack Frost himself. Now he himself was wavering between listening to the voice of the Lord through this lesson, and casting all the blame on Ronald and Patsy.

Sam Yoeman, the kind head elder of the Pierce Arrow church, was a godly and noble man. Quiet and unassuming, modest and sincere, he held the respect of all. The other members of the prayer group were George Ames, principal of Mellowood Academy; Charles Burton, the husband of Clara Burton; and William Winn, a produce distributor.

Patsy Frost

was twenty-five years old. The Frosts had two children, Wallace, eighteen months, and George, six months. Just two days previous, Patsy had left home and gone to live with Ronald, husband of Ruth and father of four children. Ruth was heartbroken, too; but not being a Christian, she had no prayer group to turn to in her time of need.

Communicating

The lesson for the day had to do with seven rules of communication with the infatuee. After the chorus and

prayer, the men were right into the study of the problem Jack had introduced. Instead of following the lesson too closely, they chose to discuss the three sets of laws as they applied to Jack's particular problem.

Willie Winn

began by kindly leading Jack into conversation concerning the law of *Choice*. "Jack," he began, "I noticed that you praised your wife for her two-and-a-half years of strict obedience to you."

"Yes, sir," Jack responded, straightening up. "two-and-a-half years—even a little longer," Jack went on. "Patsy and I had an understanding before we were married. I read to her Ephesians 5:23, 'The husband is the head of the wife.' And I told her that our marriage would be based on some very simple rules. One of them would be that I was in charge. There was nothing complicated about it. All she would have to do was follow directions.

"She was delighted. We were in love. She thought it would be fun, she said. It went that way for more than two-and-a-half years. And then I observed an abrupt and sudden change. She became rebellious, stubborn, passionately angry."

Willie

"How would we adapt the law of *Choice*, Jack," Willie questioned kindly, "to our experiences with our wives? Could you say that *both* should give the other the privilege of making choices?"

Jack

"Yes, sir, Willie," Jack responded. "Patsy chose to have me as her husband, and I chose to be in charge of the home, just as the Bible says. I am a very religious man.

Very conscientious. I believe we should do exactly as the Lord tells us. And when the Bible says the husband is the head, that settles it for me. And for more than two-and-one-half years it settled it for her."

Charles Burton

asked sympathetically, "Was your father the head of *his* house, Jack, too?"

Jack

"Yes, sir. Strictly so."

Charles

"And how did your parents get along, Jack?"

Jack

"If Mother had done her part, all would have been well. But she rebelled, too, and they were divorced. She made a terrible mistake—just like Patsy is making."

Charles

"Was your father a Christian, too, Jack?"

Jack

"Yes, he surely was. He was the first elder of the Mirrow Springs church."

Charles

"And he followed the Bible carefully, too?"

Jack

"Very much so. He believed every word in that Book."

And here Jack pulled from under his arm the Bible, and held it out almost arm's length as if to display his regard for its instruction.

Charles

"I take it, then, that your father was a careful student of the Bible."

Jack

"He could quote whole chapters. Oh, he was really a wonderful man!"

Charles

"And what did your father believe concerning Ephesians 5:21? Would you read it, and give us light on this text, too, Jack?"

Jack

All the men turned and read silently as Jack began in a stentorian voice: "*Submitting*." He read that one word and stopped. Sitting erect again, he burst out with: "Boys, that is *just it*! My mother should have submitted herself to Father, and my wife should have submitted herself to me. Why these ladies can't read this verse, I cannot for the life of me understand!"

Charles

"Would you read the *whole* verse, Jack, and give us your thoughts on it?"

Jack

began again, "*Submitting yourselves*." And then his voice trailed off into almost a whisper, "*one to another*."

Jack was speechless for several seconds. "Well, boys," he began again, "I am sorry. I did not read the right verse. I should have been reading the verse that says, 'Wives, submit yourselves unto your own husbands.' Oh, yes, I see. Here it is, verse 22: 'Wives, submit yourselves unto your own husbands, as unto the Lord.'"

Charles

asked quietly, "Jack, which comes first, verse 21 or verse 22?"

Jack

"Well, verse 21."

Charles

"Then does that mean that the husband is to submit to his wife, too? Then as a result of this dual submission, she submits to him as the head?"

Jack

"I never noticed that before," Jack replied. "All my life my father harped on verses 22 and 23, and I never once noticed verse 21. I told my wife, Patsy, that she was always to do the submitting, and that would make us happy. And it was when she stopped submitting that we had trouble." Jack paused, then added thoughtfully, "I can't understand verse 21."

George Ames

"Jack, what would you do, and how would you feel, if Patsy were to tell you everything to do?"

Jack

"Brother! I would blow my stack right now. No one

is going to tell *me* what to do. I was born a free moral agent, and——."

George

"I feel as Jack does," turning the conversation, as it almost took the form of questioning Jack, rather than studying the lesson. George Ames knew that only self-discovery pays off. No one must tell Jack what to do any more than he should tell Patsy. The Holy Spirit must reveal it.

George then added, "I certainly wouldn't want anyone to tell me what to do. I guess we are made that way. I observed this sentence in the lesson: 'Arbitrary words and actions stir up the worst passions of the human heart.' I have gotten a bit arbitrary at Mellowood Academy, at times, and used too much force, and have regretted it. I am afraid that nearly all of us men are inclined to like to tell our wives what to do." George paused slightly, then continued, "Except Sam. Sam is the best church elder. He is head elder, but no one would know it. He is so submissive." They all chuckled.

Jack

"Maybe my mother would not have left my father had he been something like Sam. I do admire Sam's kind of leadership," Jack spoke very humbly. Then added, "I have felt many times I should use Sam's methods in my home. Then self rose up again. I found myself saturated with my father's spirit."

Willie Winn

commented: "I notice that in each lesson that we have studied thus far, the law of *Choice* is said to be one of the laws of *Human Ease*. It states that a person tends

to feel at ease around us only if we give that person fullest liberty. When we begin to possess that person, he begins to pull away. The only way to capture a person is by selfless love. The Bible says, 'Choose you' (Joshua 24:15). I find I like to read it, 'I want to choose for you, but I don't want anyone to choose for me!' I wonder why we men are that way."

Jack Frost

"I have not noticed that attitude in any of you, and especially not in Sam. Sam, how did you learn to be so undogmatic? I'll bet you were born that way! You know, boys, I am beginning to think my wife did not feel at ease in my presence because I wanted her to obey."

Sam Yoeman

answered, "Jack, we are here to try to learn lessons. We are *all* learners. I was very bossy, too. And before I became a Christian, I lost my first wife. Then I studied the life of Christ, and God helped me to make some changes. I laid down too many rules in my first home. I had been too arbitrary."

Jack

"When we love to live our own lives, why don't we let others live theirs, too?" He paused, then added, "I dare say my wife would have felt at ease in my presence if I had not tried to boss her."

Sam Yoeman

smiled and said, "I can't speak for the others, but from this lesson, I would say that was true of my own family. I observed that every time I started being arbitrary, my

children shied away from me, and my wife looked sad."

Sam continued, "There is another law that helps people to want to be around us. It is the law of *Humility*."

Jack

"I studied this law of *Humility* last night, boys. And really, I *know* I have broken this one. I have belittled my wife. I've done it more or less, beginning at the time we were married. And I noticed in this lesson, that only when we stop belittling others and start honoring them, are we obeying the law of *Humility*."

All could see Jack was still wanting to say more. All were quiet. Finally he added, "Patsy is twenty-five years old, and I am twenty-eight. I formed these habits, thinking they were Bible rules. I never stopped to think how I would—if I were a girl—want to have some man lord it over me. I guess the Golden Rule would have settled that. You know, fellows, it is one thing to be religious, but an entirely different thing to be a Christian gentleman, isn't it? I wonder where I've been all these twenty-eight years!"

Sam Yoeman

had tears in his eyes. "Well, fellows, we are all in the same boat, or I have been, with Jack. It is wonderful to learn lessons, I did not learn this lesson any too soon. Jack, don't blame yourself too harshly. God will forgive you. He did me. I did not know about these laws when I was out in the world, so never won my wife back. My present wife is a godsend. God has been so good to me. But I had to learn the hard way."

"Let us go on to the three laws of *Divine Pressure*."

Jack

"Ah! That is what I want," Jack laughed. "I just *must*

high pressure folk, but if I can do it in the *right* way, then I have found myself. I am so emotional and restless, I've just *got* to be telling people something."

George Ames

interrupted, "Fellows, I am naturally that way, too. And here in these three laws is something we *can* tell folk."

Jack

"What is it, boys? Oh, yes, it says to speak faith. Tell them we believe in them." Then Jack caught himself. "If I had ever told my Patsy I believed in her, she might have gone into shock. The word *faith* really has not been in my vocabulary—not so far as my family is concerned. Oh, yes, I have used it in regard to Bible doctrine. I have told people we must believe this, and believe that, and believe the other thing. But I have never thought of telling my wife I believed in her."

Willie Winn

spoke up. "*Love* is also one of the laws of *Divine Pressure*. It says here in the lesson it is to be an *unselfish* love. A love that expresses an interest in what the other person likes instead of merely our own wishes."

Jack

could hardly speak. "Boys," he said self-reproachfully, "I do not know of ten times in my married life that I so much as *thought* of what my wife might be interested in. It was *my* house, *my* home, *my* wishes. It was what I wanted. What I ordered. Do you mean if I begin even now to tell my alienated Patsy that I *believe* in her, that I won't boss her around any more, and if I humbly apologize for

my thoughtlessness of her, that I might win her back?" Jack's voice broke.

Once again Jack mentioned Ronald Hagan. "Oh, if it had not been for that wretch, Ronald!" Then he caught himself. "Boys, I do not believe it is Ronald at all. It was just that *I* drove my wife away from home. Had it not been Ronald, it would have been someone else. She had to find sympathy and understanding somewhere. No, it is not Ronald—it is *myself*!"

Hope

Sam spoke up again. "It was *I*, too, in my first home." Then Sam continued by saying, "The third law of *Divine Pressure* is to speak *Hope*."

Jack injected, "So you think there is hope for Patsy and me. Look at what has happened to the Crouch family, and Clarine Manning! But——what would I say to Patsy? I guess the lesson is trying to teach me to say, 'Patsy, we can still make it.' And then blend all the other laws with this expression of hope."

"Let me review now and see if I have it right. *Faith* would cause me to say, 'I believe in you, Patsy.' *Choice* would say, 'I am no longer going to tell you what to do'—and mean it! Then *Humility* would say, 'Forgive me for my past.' And then I can say———" Here Jack scanned the lesson sheet, and asked, "Let's see, are there not two more laws?"

Sam Yoeman

"Yes, there are the laws of *Jesus* and *Joy*. According to this lesson, we are to make religion joyful."

Jack almost broke down again. "Boys," he said, "my home had been deeply religious. But there had been no joy there. It has been 'your *duty* to keep the Sabbath.'

'It is your *duty* not to tune in to such and such a TV program.' 'It is wrong for you to eat this, or that.' All my religion has been is *force*, *sadness*, and *duty*. There has been little of Jesus, and *no* joy. No spoken faith. No desire to make Patsy happy, nor the kids."

Jack Continued

"I wonder, boys, if you will take my wife's name off that list and put mine on!"

In Depth Meditations

Question 1:

How will true love manifest itself on the part of the husband?

The Answer:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25.

Question 2:

Why should homes refrain from a murmuring attitude?

The Answer:

"That your prayers be not hindered." 1 Peter 3:7.

Question 3:

For what should every parent pray?

The Answer:

"Restore unto me the joy of thy salvation." Ps. 51:12.

Question 4:

How should homes practice the presence of Jesus?

The Answer:

"I have set the Lord always before me: because he is at my right hand, I shall not be moved." Ps. 16:8.

Question 5:

In our home relations, how careful should we be to practice the "give and take" form of humility?

The Answer:

"Yea, all of you be subject one to another." 1 Peter 5:5.

Question 6:

What should the husband do instead of condemning his wife?

The Answer:

"He praiseth her." Prov. 31:28.

Question 7:

To help her husband feel capable to lead out as the head of the house, instead of nagging, what should the wife do?

The Answer:

"Let . . . the wife see that she reverence her husband." Eph. 5:33.

Question 8:

Instead of nagging and condemning under the stress of emotion, would it be better to keep one's peace until

later, when in a quiet moment reason can return?

The Answer:

"Come now, and let us reason together." Isa. 1:18.

"But he that is hasty of spirit exalteth folly." Prov. 14:29.

"PLEASE PRAY—
FOR MY
NON-CHRISTIAN
HUSBAND"



AVE YOU heard the news?" inquired Alice Hart as the ladies of another prayer group assembled for their sixth lesson.

"What news?" asked Grace Trip, as they were being seated in the home of Mrs. Jennie Bates, the moderator.

"Why, Patsy is considering going back to Jack. Can you imagine that—in so short a time?" responded Alice.

Shirley Row

broke in, "You know, that boy got the shock of his life last week when he studied the fifth lesson!" Then she added, "I know we are to keep our lips sealed. But that

means sealed to *bad* news. We can always speak *good* news, can't we?"

The ladies laughed and settled back in their chairs as Shirley continued, "You know that fellow was willing to learn these rules of communication! He went home, fell on his knees and asked the Lord to forgive him. I heard he prayed way into the night, asking God to burn these laws into his heart. He also claimed the promise of Genesis 3:15. It was that God would put enmity in the heart of Patsy for the wrong life she was living. And also that he himself would be a different man. It amazed Patsy no end! Both have apologized as though the other were all in the right, and they themselves all in the wrong. Isn't that wonderful!"

Trudy Rock

"I wish the Lord would do something for *me*."

"Like what?" Jennie Bates, moderator, inquired kindly.

"Like saving *my* husband. I so long to see him become a child of God. I want him in the church. I want to see him saved. Now that we have taken off the name of Rosa Hubbard, who was converted last Sabbath, couldn't we put the name of my husband on the list as the *Central Prayer Figure*?"

Jennie Bates

smiled kindly, "That would be fine with me. Would that be agreeable to you ladies?" They all agreed, and the name of Noble Rock was placed at the head of the list.

Trudy

"I'm especially thankful," Trudy wistfully added, "that the lesson for today is on the very topic of how to win a non-Christian husband. I really want to learn these seven

principles of communication, girls."

Jennie Bates

suggested, "Why don't we have our little chorus first?"

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace."

The girls all knelt in prayer, while Alice Hart prayed a beautiful prayer—beautiful in its simplicity. "Dear Lord," she began, "we have learned that You have commanded us to ask. You have taught us to believe Bible promises. And then You have told us to receive. 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them' (Mark 11:24). We come asking, believing, and claiming the soul of Noble Rock. You have told us in Psalm 2:8 that even heathen will be given to us in answer to our *asking* Thee. We believe as we learn the rules of soulwinning communication, You are answering our prayers, and giving to us, not a heathen man, but a moral, upright man who simply does not yet know You. Thank You, dear Lord, in Jesus' name. Amen."

Shirley Row

spoke almost out of turn, "Girls, we have been studying these seven principles of communication now for five short weeks. I believe that from what we have learned, we can just about adapt them to the problem of winning Noble Rock. What do you think?"

Jennie Bates

replied, "I believe you are right, Shirley. Will someone

begin by suggesting some of the words, or sentences, or phrases which might be communicated to Noble, which would conform to the first two—laws of *Human Ease*? They are, as you all know by now, *Choice* and *Humility*."

Trudy Rock

began, "Well, since he is my husband, see if I would have some sentences, or maybe principles, that you think would conform to the law of *Choice*."

"First, I would not *urge* him to go to church. Would that be one?" All assented.

"OK," continued Trudy. "Second, I would not try to make *any* decisions for *him*. And third, I would not try to have my own way in anything, and yet not act like a martyr for not demanding it." Then she added, "Do you think I have made a start, girls?"

Jennie Bates

began, "I don't know what you girls think, but I feel that Trudy has said it just about right. On the other hand, I do not gather from the lesson that she is not entitled to *any* preferences. Any noble man would want to please his wife, at least *part* of the time. The Apostle Paul says that this is true. So I would not think that Trudy must not enjoy life. She should receive graciously the gifts that Noble places in her pathway. I feel that if Noble asks her where she would like to spend an evening, for instance, it would be perfectly proper for her to state her preference. What do you girls think?"

Grace Trip

"I agree with Jennie. I think this idea of following the law of *Choice* is that we will not create *issues*. It is true that one must not compromise his conscience by going

places where the Lord could not bless us. But for a man to ask his wife what her wishes might be, would make it perfectly proper for her to express her choices, not merely regarding where to spend a pleasant evening, but also in the selection of dresses, food, furniture, et cetera.

Alice Hart

added, "I agree that this would have to do with *issues*, with *nagging*, or with any kind of speech that seems to apply undue *pressures* on the other party. I would suggest, just as Grace and Alice and Trudy have indicated, that we should not nag our mates about going to church, for instance, or reading the Bible, or any book published by the church. I found in winning my husband that it is far better to let a book or pamphlet just *happen* to be around, and let him pick it up when he will, than for me to appear eager for him to read it, thus presenting to his mind that we feel *he* ought to do what *we* are doing."

Shirley Row

"And may I add, when he picks up a book, not to so much as ask him how he liked it. Or if he goes to church, not to ask him on the way home, 'How did you like that sermon?'"

Trudy Rock

"Why would it be better not to ask him if he liked the book, or the sermon? I don't fully understand."

Alice Hart

"If you don't mind, girls, I will give you a personal experience I had in helping my husband find Jesus. There was an evangelistic series of meetings being held in a big tent. Pastor Evans was conducting the series, and it was

wonderful.

"The Bible instructor, Miss Thachery, got a few of us ladies together before the meetings started, and suggested that when our husbands attended an evening meeting, that on the way home, we wives should never mention the meeting to them. We would do better, she suggested, to talk about the stars, or about the moon, or about the flowers. Any good subject, in fact, rather than to discuss the meeting.

"She said the reason is this: If we discuss the meeting, he may feel that the mere raising of the subject is perhaps our way of trying to pressure him into making some kind of decision. She said that it has been proven that for those who place a book around for their mates to read, or who find their mates attending a meeting, it is better never to so much as mention the subject. That way the non-Christian will feel no pressure—that is, no *human* pressure."

Shirley Row

"When I thought my husband was becoming interested, I placed a book where I thought he would read it. And when he began reading it, I asked him how he liked it. It frightened him. He would never again read a book I laid out.

"Finally, I decided I would try a different method. I would *hide* a book in the dresser drawer, after he had seen me reading it. It would be one I really wanted *him* to read. I placed it in such a manner as to know the next time I looked at it, whether he had picked it up. And sure enough, his curiosity had caused him to hunt the house over, while I was out, to find that book!

"So I have learned that people usually want *no human* pressure. We can cancel out all we are trying to do to secure a decision for Christ by trying to do what only the

Holy Spirit is equipped to accomplish."

Jennie Bates

"You do not always have to be *that* careful," Jennie Bates added, "but since we do not know how sensitive our mates are to anything that appears to be spiritual pressure, it is well for us to err on the *safe* side. If we are naturally a little fussy, if we have a tendency to tell our mate what to do, where to put his shoes, his slippers, etc., then we can be pretty sure that he *may* be sensitive to the slightest suggestion in *spiritual* things, too. So it pays to do what the Lord says: be 'wise as serpents, and harmless as doves' (Matthew 10:16)."

Shirley Row

made this added suggestion. "I learned with my husband that there was an effective way to invite him to the meetings. I learned that if I said, 'Please go to the tent just to please me,' he felt this was a kind of pressure. But if I began, 'There is a wonderful meeting on tonight. And I think the subject is one *you would really enjoy* (or some expression with the same meaning), he went more often, and liked it. Then by my not trying to pressure an opinion from him after the meeting, he was free to make his own decision for Christ.

Trudy Rock Questions

"I do not see any difference between the one way of asking him to go to a meeting, and the other, so far as the law of *Choice* is concerned. I wish you would kindly explain."

Shirley Row

"Yes, when I say, 'Will you go to please me?' that does

not suggest that he would naturally choose it. But when I say, 'I think *you* will like it,' this sounds as if he himself would *choose* it. For if you like a thing, you choose that thing. You see?"

Trudy

"My, girls! There is a lot of science to this winning of a non-Christian, isn't there?"

Jennie Bates

"I think one of the biggest lessons I learned in helping my husband to want to make a decision for Christ, was to stop pressuring him. I was naturally a nagger. Then one day I read 1 Peter 3:1-7. There it said that it is a *meek* and *quiet* spirit that will win, 'without the word.' Some translations say, 'without *a* word.' I took that to mean I could win him without a little preaching here, or a little pushing there.

"I finally decided that there was no reason whatever for me to take God's work out of His hands, and apply *human* pressure. The Bible says, 'Not by might, nor by power, but by my spirit, saith the Lord' (Zechariah 4:6). I did not take that to mean that I would do nothing. On the contrary, I did far more. I worked hard at keeping myself from taking over from God. I discovered it is much harder to sit quietly by, and plead God's promises, than it is to indulge in high pressure. Truly, the claiming of the promise of the Holy Spirit to do the convicting is of much more value. John 16:8 says, 'he [the Comforter, the Holy Spirit] will reprove the world of sin.' So when I stopped doing *my* thing, God began working *His* thing.

"I think, girls, I have already moved ahead into the second law of *Human Ease*, namely, *Humility*. For belittling has to do with disobedience to the principle of

humility. And this is something that we must never do."

Trudy Rock

"Thanks a million, girls. Now let me tell you how I think *I* would obey the law of *Humility*, and tell me if you think I am right.

"I know the lesson says I should honor my husband instead of belittling him. But I was really amazed when I read in 1 Peter 3:1-7, where it says that instead of this sort of preaching at him, we are to act like Abraham's wife. She called him 'lord.' That gave me a laugh. I know that if I called my husband 'lord,' he would think I was being sarcastic. But what I think it means, is to have such a respect that it seems to border on reverence. In Ephesians 5:33 it says, 'let . . . the wife see that she reverence her husband.' So if I seem to *adore* him, which I *really* do—for he is as noble as his name indicates—do you think that would help?"

Alice Hart

laughed, and said, "Trudy, if one starts that kind of a program, a wife is likely to have her husband in church inside of six months. To honor, instead of to belittle, is a tremendous art.

"Our Bible instructor wisely told us wives to studiously avoid any suggestion that would tend to belittle anyone, and especially one whom we want to bring to Jesus and His truth. She said that some women start trying to use a little pressure on their mates, and if the mates do not move toward the Lord as fast as they think they should, they will even remark to them, 'You are stubborn.' Or, 'You just prefer the world.' She said that such expressions tend to create the opposite effect from what we have in mind. They drive our mates away from us and the

Christ in us. And how badly we would feel if we knew we had done that!"

Jennie Bates

"Let's go on now to the next two rules of soulwinning communication. They are *Jesus* and *Joy*. The Bible says, 'In thy presence is fulness of joy' (Psalm 16:11). So our mates, or anyone we wish to win to Christ, should never hear a word of criticism of another church member (or anyone else), from our lips."

Alice Hart

"I almost lost my husband's interest for awhile before he accepted Christ. I did not stop to realize that a little criticism of someone in the church would have such an ill effect on him.

"One day Miss Thachery heard me make a little statement of criticism in his presence. She took me to one side the next Sabbath and explained that this could cause the loss of his soul. That if I made my religion appear to be negative, he would naturally shy away from it. People, she said, love to be around others who are delightful. If their religion is not pleasant, then people don't want it. She said that the Bible states that we should be a happy people. And I notice this lesson states that there are about 826 texts of Scripture enjoining happiness, thankfulness, and joy."

Grace Trip

"I was greatly impressed, girls, with the text of Scripture in our lesson for today. It is Psalm 51:10-13. David asked God to create in him a clean heart. Then he prayed that God would not take His Holy Spirit from him. Then he

pleaded with God to restore the *joy* of His salvation. This he followed with a statement I do not believe I shall ever forget. He said, '*Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*' I call that a promise that when one exemplifies the *joy of companionship* in Christ, then others will desire it, too, and be converted."

Trudy

"Oh, thanks a lot, girls. Now see if I have these first two groups of laws down pat. The first two are *Choice* and *Humility*. They tend to make my husband feel at ease around me. The next two laws are *Jesus* and *Joy*. When I demonstrate the true joy found in Jesus, this tends to actually *allure* him to the Christ in me. (Hosea 2:14, and Nehemiah 8:10.)

"Now there are three more laws. They are *Faith*, *Hope*, and *Love*. The lesson says these are laws of *Divine Pressure*. I take that to mean that when I use *love*, and *faith*, and *hope*, there is something about these principles that exerts tremendous pressures on my husband without his feeling any ill reaction. In fact, the lesson says, he will *like* it."

Jennie Bates

"Everyone wants others to express *faith* in him. If a wife says to her husband, 'I do not believe you are sincere,' she has lost the battle right there, unless she changes. This is because *faith* is the victory (1 John 5:4).

"But if she drops a word now and then like, 'You are a wonderful man,' this is spoken faith and love. He will want to live up to that confidence—that trusting love.

"If at any time he asks anything about the truths of the Bible, she drops a casual word something like, 'You are sincere.' Even if he should, perchance, state he does

not believe a word our church teaches; she can reply in a sweet, unhurt manner, 'Well, there is one thing, You are a very honest man, and I have no fear about your response when you are convinced it is right.'

"Now," continued Jennie, "we are not telling *you* what to do. We are just sharing with one another some of the things we have found successful. They are really scientific Bible principles."

Trudy

"How would you suggest I show *Love*?" Trudy inquired. Then she tried to answer her own question. "I feel that I should first of all be the kind of sweetheart that 1 Peter 3:1-7 pictures.

"Then I am going to ask God to help me to become interested in the things in which my husband is interested—I mean things that will not compromise my conscience. Then he knows that I love him for what he is. I have not done this as much as I should, girls. I have sort of let him have his interests, and I have had mine. I guess the husband and wife ought to have some mutual interests. I believe it is up to me to become interested in—well, I believe I will go fishing with him if he asks again. What do you think, girls?"

Grace Trip

"This is the way I feel. I know one could go too far in this. That is, if the husband wants us to go to a place we Christians cannot attend, like a dance, or a movie, or a horse race, and such like. We all know that this would be out of the question.

"But I have learned something about these questionable amusements. I found we can do as Romans 12:21 suggests, 'Overcome evil with good.' I take that to mean that we

girls can look far ahead. We can almost foresee when our husbands will be likely to want us to go with them to some questionable place. We can already have thought up some perfectly wholesome places to go instead. We can suggest these to them *before* they make the suggestions to us of going to the questionable places. Then instead of our being forced into a negative—'No, I can't do this;' and, 'No, I can't do that'—we are on the affirmative. If there are any 'no' words, they will be the ones to speak them.

"This is a bit off the subject, but I was thinking of the questionable amusements a husband might suggest. Otherwise, I think Trudy has the answer—be interested in the things in which he is, just as far as possible."

Trudy

"And, girls, the last of the seven laws is *Hope*. How would you try to conform to this law? I have one idea—to be *hopeful*! How about that?" The girls all laughed understandingly.

Alice

"I think you have a real point there," Alice replied. "If there is one thing about a person we love, it is a hopeful uplook. Sad, despondent, dejected people—well, who wants to be around them?"

"But I have felt that this word *hope* rather suggests a good future. When tempted to speak discouragingly of the marriage, speak hopefully. When some financial disaster seems to loom, encourage the mate. When he has made some foolish move, do not appear shocked. Tell him you know everything is going to turn out all right. That is one way I think of to conform to the principle of *Hope*. And *hope* is so important in soulwinning communication."

Jennie

"Girls, before we unite in our closing prayer, maybe I should share an experience with you, although it is very personal.

"After I surrendered my heart to Christ, I observed that my husband, Jack, was stiffening his neck. He wanted to live for the world. He wanted none of my religion. As the days came and went, I was fully persuaded that he had made a strong decision *not* to become interested.

"Although I did not know these seven laws of soulwinning communication, as they are presented in these lessons, yet I observed that the closer I came to Jesus, and the more I prayed for the Holy Spirit, the more I seemed to be assured that I was doing right in not high pressuring my husband at all. He would not be pushed. And I knew it. So while I was asking God to give me wisdom to act as Jesus would, I decided to earnestly plead with God to save my husband.

"As I started praying for him, instead of his becoming more interested, he turned the other way. He was unkind, prejudiced, doggedly adamant against God, the Bible, and the church.

"After my husband's conversion, I asked him one day what was the deciding factor in his accepting Christ. This was his reply: (and as I share it with you girls, I want you to know that these are *his* words, not mine—I am entirely unworthy of his kind remarks).

"He said, 'You were like an angel. You never retaliated. You never high pressured me. You were always kind and loving. You never suggested once what I should do—that I should join the church. But you left little pamphlets around where you hoped I might pick one up and read it. When you were away from the house, and I was home, I read them. But I was always careful to place them back

exactly as they were when you put them there in the first place. I didn't want you to know that I was reading them. At first, I read merely from the angle of curiosity. I wanted to know what made you such a sweet wife. I made up my mind, however, that I would never become a Christian. There were too many sacrifices to make.

"Then several times, during the midnight hours, I was awakened by a slight muffled sound. I never let on that I was awake. But as I lay in bed, I realized that you were not with me. Opening my eyes ever so slightly, I observed you on your knees, quietly wiping the tears from your eyes. Sometimes you were there for a full hour. I knew what was going on. You were pleading for my soul.

"But I was adamant. I had determined not to yield. And I did not yield until that day when I was involved in an automobile accident and rushed to the hospital in an ambulance. Then I found the Lord.

"It was your sweet ways as you communicated love, trust, and a real consistent Christian life to me—plus those nights you prayed before the open Bible. A few times I opened your Bible when you were not around. I saw there traces of where your tears had fallen on the page as you had claimed Bible promises for my soul."

"So, girls," Jennie concluded, "these rules of communication are not just psychology, but Christianity in action."

Trudy

"Girls, my husband is going to accept the Lord. Why don't we sing a chorus right now before we pray?"

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou spirit divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

In Depth Meditations

Question 1:

If I am naturally a little picky anyway, then if I begin to pick at my non-Christian mate—a little here, and a little there—how may my mate cry out in his, or her, heart?

The Answer:

"The contentions of a wife [husband] are a continual dropping." Prov. 19:13.

"It is better to dwell in the wilderness, than with a contentious . . . woman [man]." Prov. 21:19.

Question 2:

How does the Bible make clear that it is much better to live a meek and quiet life before the non-Christian mate than to speak "the word," or "a word," of argument or pressure?

The Answer:

"That, if any obey not the word, they also may without the word be won by the conversation of the wives [or the husbands]." 1 Peter 3:1.

Question 3:

What words of Scripture show that the non-Christian mate will not be won to Christ by compromising with the world's standards?

The Answer:

"While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of

putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:2-4.

Question 4:

So that the non-Christian mate will not gain the impression that Christianity consists of merely a set of *don'ts* and other *negatives*, what is a good plan to follow in suggesting (before the non-Christian mate suggests questionable places of amusement) certain wholesome places to frequent?

The Answer:

"Be not overcome of evil, but overcome evil with good."
Rom. 12:21.

Question 5:

Will belittling of the non-Christian mate bring about the desired effect of changing his life?

The Answer:

"Speak evil of no man." Titus 3:2.
"Honour all men." 1 Peter 2:17.

"PLEASE PRAY—
FOR MY
DISTRAUGHT NERVES
I've had a lot of
trouble lately"



ORD WAS getting around of miracles attending the prayer groups. Patsy had returned to Jack, and they were happy.

Bill Crouch, Jr. had returned to Pierce Arrow, and was now studying for the ministry. Clarine Manning had struck up a beautiful friendship with Jimmy Morehead, the senior medical student. Many other miracles had been reported. Pleasure was experienced throughout the church generally. The young people were doing exploits for God. Bums from the beach, as well as University teachers, were drinking in of the gospel of God's love in Jesus Christ. Their testimonies were thrilling and heart-warming.

The Ross Isaacs Group

had not started as soon as some of the others. But when answers to prayer were being realized, five men decided to meet at six o'clock every Wednesday. It would be at the home of Ross, a hardware store manager. In his group were James Neal, Henry Work, Roger Wier and Homer Mudd.

A Nerve Disorder

Ross's group had finished six lessons, and were to study Lesson No. 7 this Wednesday morning. Jim Fogan's name was removed from the top of the prayer list since he had regained his health. And now Homer Mudd asked that his own name be placed there under the caption *Nerves*.

The topic of the lesson was, "Those Mysterious Nerves." The seven laws were spelled out in the lesson. In addition, there were several other suggestions: exercise in the open air, catnaps, abstinence from tobacco and all stimulants—tea, coffee, colas, and highly seasoned foods. The lesson had suggested that even sweets be taken in moderation. Carefulness also should be exercised to insure the intake of pure air and pure water. But the main purpose of the lesson was to show the place the *Seven Laws of Communication* have in the prevention and cure of certain nerve disorders.

Drs. Hornberg and Crouch

The group had felt that inasmuch as the topic had to do with nerves, it would be appropriate to invite Drs. Hornberg and Crouch to meet with them this morning. This was because Ross Isaacs, along with the other fellows, already knew of Homer Mudd's problem. They secretly hoped that this particular lesson might be especially helpful to him. Now that he had actually asked that his malady

be placed at the head of the prayer list, the way was opened for a thorough briefing, the result of which might bring him some relief. And hopefully, a permanent cure.

Ross Isaacs

felt somewhat timid in chairmaning this group meeting. He knew so little about the specific problem and its possible cure. So, wisely, he asked Dr. Hornberg to lead out in the discussion. Dr. Crouch was also invited to add his counsel.

Opening Chorus

"Lord, in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye."

Dr. Crouch offered a short invocation, and the group went immediately into the discussion, as every moment was precious. These prayer groups do not, as a rule, have a speaker, but because of the particular circumstances, an exception was made, and Dr. Hornberg graciously agreed to speak to the group.

Dr. Hornberg stated that volumes of books have been written on nervous disorders. But after all, no one was an authority like the Maker of the human anatomy.

"I have," stated Dr. Hornberg, "studied carefully this lesson, and how the laws are adapted to this particular problem. I can heartily recommend your careful study and application of its principles to the problem under consideration."

Christ—the Center

Dr. Hornberg stated that it would be well worth one's time to study and learn why some men of Bible history,

who really might have been justified in having nervous breaks, were apparently immune. Then in this study to carefully note what were some of the strong points in their habits of life. Thus, he said, we can draw a lesson for us today. He began with

Moses, the Leader

"Moses did something unknown in all human history, in leading a multitude of slaves from bondage, organizing them into a mighty nation, and giving them the finest code of ethics known in all history. When he came to die, it could be written of him, 'his eye was not dim, nor his natural force abated' (Deuteronomy 34:7)."

Dr. Hornberg went on to state that the first key to this tremendous nerve energy, and capacity to keep calm amid a million murmuring, stubborn, rebellious people, is found in Hebrews 11:27: "For he endured, as seeing him who is invisible." He kept his eyes (Hebrews 12:2), and his mind (Isaiah 26:3) fixed on Jesus. He believed God was guiding his life in every particular. So there was no need for fear or worry. "*Jesus is the first law presented in our lesson under Nerves,*" he observed. And added, "I say it is a *good law*. What do you say, friends?"

The men replied almost in unison, "Amen."

"The Prophet Isaiah

was another man," Dr. Hornberg continued, "who was living in a time of tremendous conflict. He was called of the Lord to prophesy of the final desolation of the earth (Isaiah 24), the siege of Jerusalem, judgment on Zion's foes, and the curse on Assyria. He lived at the time of the siege of Jerusalem. He was there when 185,000 soldiers were slain by an angel in a single night. He was commanded to tell of Babylon's complete overthrow, the Messiah's

suffering and death, and the rejection of the Jews. Tradition has it that Isaiah was martyred by being sawn asunder.

"But in the midst of his book, Isaiah gives the prime secret of the prevention of a 'nervous break.' Here it is, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee' (Isaiah 26:3). Isaiah is called 'The Gospel Prophet' because he was always pointing to Jesus. He believed God was guiding him. And that kept him free from worry or corroding care.

"So the law of *Jesus* is the first law for frayed nerves—to be Christ-centered instead of creature-centered."

Dr. Hornberg observed that in the lesson, Pastor See had mentioned that he himself had almost had a nervous break at one time. The main cause—creature-centeredness. Pastor See had suggested in the lesson that it is not enough to be a good man. We must be *Christ-centered* men.

The Patriarch David

Dr. Hornberg said that David had enough troubles with King Saul alone to make him a "nervous wreck." But he found the answer, and placed it in Psalm 16:11. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." His psalms cry out repeatedly, "What time I am afraid, I will trust in thee" (Psalm 56:3).

The Apostle Paul

"If any one were ever justified," said Dr. Hornberg, "in having a 'nervous breakdown,' it would have been the Apostle Paul. He records that he had been 'in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils

of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches' (2 Corinthians 11:23-28).

"Now," continued Dr. Hornberg, "we will let the great Apostle Paul tell us what kept him from succumbing to some nerve disorder. Here we read: 'Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds' (Hebrews 12:2, 3).

"So if by keeping our eyes fixed on Jesus, we receive strength, sustenance, and nerve energy to carry on; then turning our eyes from Jesus will bring disintegration, both of nerves and of courage and strength that only Christ can provide. The Apostle Paul knew whom he believed, and was persuaded that God could, and would, take care of him until his work was done."

Faith

"Now we come to the law of Faith," continued Dr. Hornberg. "Faith, reduced to its simplest term is, 'looking to Jesus.' 'The weak should therefore look to Jesus, and believe in Him; they then exercise faith' (*Early Writings*, page 73)."

Dr. Hornberg quoted from one of his favorite authors, "Faith is trusting God." "It was confidence in Jesus," Dr. Hornberg pointed out, "that gave these Bible heroes

courage, calmness, endurance, and strength. Paul summed it up when he wrote: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose' (Romans 8:28). Paul had faith in Jesus Christ. It was Moses' faith in Christ that made him choose 'rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season' (Hebrews 11:25).

"Therefore, the first two laws presented in the lesson—*Jesus* and *Faith*—are deterrents to nerve exhaustion, and other nerve disorders.

"It is this faith that God is guiding us," continued Dr. Hornberg, "that makes us able to follow the example of the Apostle Paul. He said, 'We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us' (Romans 5:3-5).

"Here" added Dr. Hornberg, "we have spoken joy even in trouble. Then we find hope. We find love. They are all in the faith, or knowledge, that our Lord is in charge of our lives.

"It was the Apostle James, also, who, by the inspiration of God, commanded the followers of the Lord, 'Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing' (James 1:2, 3). And since we know that the purpose of trial is to perfect patience, and we know that only a patient people will go home with Jesus (Revelation 14:12), we should be thankful Jesus is willing to fit us up to be with Him, even though it involves severe trials, at times. We must remember, 'I can do all things through Christ' (Philippians 4:13).

Joy

"The Apostle Paul was caught up, as we all know, to the third heaven. He had revelations of Christ. In Christ he found faith, hope, and love (1 Corinthians 13:13). Paul also presents a joy program. It is found in 1 Thessalonians 5:16 and 18: 'Rejoice evermore.' And, 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you.' And again, 'Rejoice in the Lord *always*:' and again I say, Rejoice' (Philippians 4:4).

"There are approximately 826 texts of Scripture commanding, enjoining, or recommending joy, thanksgiving, praise to God. It is a therapy. The wise man says, 'A merry heart doeth good like a medicine' (Proverbs 17:22). So joy and thanksgiving are Scriptural medicines—not merely for nerves, but for the entire being."

Dr. Crouch

voiced a few comments. "Dr. Hornberg and I came over together in his car this morning," he began. "As we were discussing this lesson, we both agreed that the author is not suggesting that there are not physical aspects to the problem of nerves. This is why the lesson suggests such natural remedies as walking, or other physical exercise, each day in the open air, while breathing in deeply of oxygen-laden air. It is well, also, to drink around eight glasses of pure water daily. There are also, other physical 'musts.' But the strong power of the mind over the body is almost beyond calculation.

"A Negative Mind"

said Dr. Crouch, "can be responsible for creating enough poisons in the human body to actually destroy the life forces, unless these poisons could be expelled through the

natural eliminatory processes. There are volumes written about diseases, wholly or in part, caused by the negative mind. I, therefore, strongly second the recommendation of Dr. Hornberg, and the lesson of the morning."

Ten-point Program

"I would like to strongly recommend," continued Dr. Crouch, "the ten-point program of giving thanks which is brought to view in this lesson. There are several of us medical doctors who have for years followed this type of therapy. And I understand Dr. Hornberg particularly recommends it. We have found it to be excellent in many cases of common nervousness. This program is given to help us educate our minds and lips to speak God's praises."

Doctors Excused

Because of a telephone emergency call, Drs. Hornberg and Crouch asked to be excused.

Homer Mudd

exclaimed, "Well, those are amazing facts to me! I never realized the place Jesus has in the preservation of nerves. And then simple *faith* in Him. I now recall that Psalm 71:5 states that He is our *hope*. So looking to Jesus brings faith. And He is our hope. The Bible says, 'God is love.' With *Jesus, faith, hope, love, and joy* the Psalmist tells about, we have five of the laws together."

Choice and Humility

"But what part, if any, would *choice* and *humility* have in connection with these nerve disorders, would you say, fellows?" Homer asked.

The fellows were all thinking. However, before any one could answer,

Roger Weir

asked to speak. "I have an added thought on Jesus and faith. As Jesus and faith are related, so also are Satan and doubt. 'When men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them' (*Patriarchs and Prophets*, page 389).

"So I can see, fellows, how important it is for us to refrain from entertaining negatives like doubt, suspicion, envy, malice, et cetera.

James Neal

added, "And I was reading a few weeks ago in a book entitled *Our Jerusalem*, where Mrs. Anna Spafford, wife of the author of that comforting hymn, 'It Is Well with My Soul,' declared, though brokenhearted at the loss of their four little daughters in shipwreck in the Atlantic, that she would say, 'God is love' until she believed it!

"So I believe our actual vocal communication of faith, of hope, of love, of joy is rewarded by receiving more faith, more love, more hope, more joy."

Henry Work

added, "Regarding the laws of *Choice* and *Humility* in connection with nerve disorders, I would like to state that I listened to a tape recording some time ago. It was the experience of a church elder, a Mr. Wolf. He was a member of a Church Council.

"One day something came up in the Council that did not agree with Mr. Wolf's thinking. He turned against the entire Church Council—Pastor and all. In other words, he broke the law of *Choice*, in not permitting the elected officers of the church to prayerfully make their choices.

He felt that his judgment was better than that of the entire Church Council. So he broke both laws—*Choice* and *Humility*.

State Institution

"It was not long afterward that he was committed to the State Institution. I could not say to what degree his breaking the laws of *Choice* and *Humility* had to do with his being committed to the institution, but I do know that someone has observed that the purest joy springs from the deepest humility."

Homer Mudd

"Could you tell me, did Mr. Wolf ever find a cure for his disorder?"

"Yes," replied Henry Work, "he went to Arizona when he was released from the State Institution. While there, he heard Pastor See give three studies on nerves. Mr. Wolf listened in rapt attention. But his nervous condition was such that he could not at first fully grasp what the pastor was presenting.

"The pastor stated that God permits trials to come to us to perfect patience. (See James 1:2 and 3.) This is what our lesson brings out. But then we know God expects us to demonstrate faith in Him who gave His Son to die for us. God commands us to 'count it all joy' when we fall into different temptations. We are actually to 'glory in tribulation' (Romans 5:3), as Dr. Hornberg pointed out a few moments ago.

"Pastor See brought out in these studies the truth that God promises to dwell in the praises of His people. (See Psalm 22:3.) When Christ comes into our lives, He brings His life. So practicing joy can bring health to frustrated nerves. (See 1 John 5:10-12.)

"After a few days, Mr. Wolf sought an interview with Pastor See. He and his wife needed more guidance. The pastor had suggested a Joy therapy. It works like this:

"The first thing in the morning, you make a list of ten things for which you should be thankful; such as, air, eyesight, hearing, Jesus, forgiveness, heaven, home, clothing, etc. Then to follow a kind of therapy all through the day by taking each one of these ten words and making it into a sentence. For example, take the word 'air' on our list. We would turn this into a sentence; like, 'Thank You, Lord, for the air.' One of the Scriptures Pastor See quoted to prove there is strength in the practicing of this praise therapy was Nehemiah 8:10, 'The joy of the Lord is your strength.' From this text Pastor See set up the following equation:

The Lord + spoken joy = strength

So it has been found helpful to take each word in the 'Thank You' list, composing it into a sentence with the word 'Lord' in it. Also, each sentence will have thanksgiving in it. And naturally, the result will be exactly what the Bible promises—*strength*.

"Mr. Wolf just could not comprehend how so simple a formula could work such wonders. But he decided to make an attempt at doing it. So he sat down and tried hard to make a list of ten things for which he was thankful. But he just could not think of more than six things!

"Then he went to the pastor for more counsel. The pastor asked to see his list. One item was his farm. The pastor asked him if he did not have many things on that farm for which he was thankful also. It then occurred to Mr. Wolf that he had scores of things on that farm he could have included in his 'Thank You' list. These might include the fine spring, the spacious barn, the tractor and other machinery, cattle, hay, the comfortable house, etc.

"Then Mr. Wolf had another item listed—'Health.' The pastor explained to him that he could also multiply this item many times over. For example; why not thank the Lord he did not have leprosy, cancer, smallpox, T.B., and on and on.

"Mr. Wolf began to see the light. So every morning he made a list of ten things for which he was thankful. Still nothing happened to better his condition. It was then that he invited Pastor and Mrs. See to his home for lunch. While the ladies were preparing the meal, Mr. Wolf brought up the subject again. He frankly admitted to Pastor See that the therapy did not work for him.

"Then it was that Pastor See got through to him that each morning after making a new ten-point list, instead of laying it up on the shelf, he was to carry it with him all through the day. His work for the day had just begun with the writing of the list. After that, he was to make a sentence out of each word. 'Thank You, Lord, for air.' 'Thank You, Lord, for eyesight.' 'Thank You, Lord, for hearing.'

"Pastor See explains that if one wants an *abundance* of God's strength for his nerves, he make *three* sentences out of each of the ten words. They would go something like this:

"Air:

1. Thank You, Lord for the air.
2. Suppose I was being smothered and could not breathe.
3. Oh, I do thank You, Lord, for the air!

"Sight:

1. Thank You, Lord, that I can see.
2. Suppose I had been blind for ten years!
3. Oh, Lord, I have not been blind. I can see!
Thank You, Lord, for sight!

"Mr. Wolf was to follow this therapy program for every one of the ten words he had listed that morning. The next morning he was to add ten more things. That day he would go over the twenty things he had listed, making sentences out of each one; all day long—audibly whenever possible. The next day thirty. The fourth day add ten more, making forty. Keep on this way until on the tenth day he would have one hundred things for which he was voicing thankfulness. He would have a full day's work going over these lists with three sentences each, over and over again—not just a form, but expressing real gratitude from his heart. The pastor emphasized to speak orally whenever others were not present. There is much benefit in *hearing* the words we *speak*.

"But this was not all. He was to say these things until he *believed* them. He was to say them with *faith*. He was to say them *joyfully*, *thankfully*, and not merely as a duty. He and his wife could make it a game together, each one adding to the list, so it would be an exciting pleasure.

"Mr. Wolf finally got the idea. Leaving Arizona, he went back to his home farm, and began practicing the simple joy therapy. A few weeks later he was better than he had been for years. In fact, he was completely cured."

The group almost gasped in astonishment! Roger Weir exclaimed, "Isn't that something—that it really works!" Then he spoke more softly, correcting himself, "No, it isn't that *it* works. God dwells in the praises of His people. That is what happens."

Homer Mudd

asked, with a puzzled expression on his face: "But, Henry, what was that you were saying about Mr. Wolf breaking the laws of *Choice* and *Humility* back there before he was committed to the State Institution? I don't understand that part."

Ross Isaacs

While Henry Work was pondering Homer's question, Ross Isaacs ventured an explanation.

"As I understand it, Homer, Mr. Wolf had made certain recommendations to the pastor and to the Church Council. When they did not follow his counsel, he took it as a personal rebuff. But had he been *humble*, he would have realized that the Church Council and the pastor were not rebuffing Wolf, but praying that *God* would lead them in their decisions.

"The fact that they could not see God leading in the direction Mr. Wolf had recommended, should not, in the slightest degree, have been taken as a personal affront. He should have been humble, and placed their actions in the best construction.

"But self rose up, and evidently he got to thinking in terms of his being the first elder, and felt belittled because the Church Council in making its decision, did not follow *his* judgment. Humility would have led him to assess the whole situation, and then not judge the Church Council's motives. He should not have permitted himself so much as to even *think* that there was anything personal in their decision. But he permitted his ego to be hurt.

"The fact that others may not see the solution to a problem in the same light as we do, should not cause us to be offended. Humility will permit others to come to decisions, under God, and with God, in the way they feel God is guiding them. Humility would have bowed to the decision of the majority.

"Then Mr. Wolf started trying to create an *issue* over the matter. He tried to persuade church members, who were not on the Church Board, to side with him against the decision of the Church Board. This is contrary to the law of *Choice*. All Christians should do everything within

their power to stay away from issues, or anything that will tend to split the harmony of the church.

"So in an effort to force the Church Council to reverse its stand, he tried to get just as many in the church as he possibly could to take a stand against the Church Board—the church's authorized body of counsellors.

"Even after the business meeting of the church had voted contrary to Mr. Wolf's views, he still carried on his propaganda. Humility would have caused him to follow the instruction of Philippians 2:3, 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.' This text of Scripture is particularly applicable to Mr. Wolf's problem. He esteemed his own judgment above that of his brethren. Then he tried to force them to reverse their decision.

"It was while he was following this course, that the presence of the Lord left him. For God says, 'Thus saith the high and lofty One that inhabiteth eternity, . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit' (Isaiah 57:15). With the presence of the Lord gone, he lost joy; for 'in thy presence is fulness of joy' (Psalm 16:11). And with God's presence gone, love went; for 'God is love' (1 John 4:8). With God's presence leaving him, he lost faith in others, since faith is looking to Jesus.

"So when one breaks one of these seven laws—Jesus-centeredness—he has broken all of them. (I might say, parenthetically, that later, after he was completely cured, Mr. Wolf confided in Pastor See that he had actually been devil possessed. But his continual program of praising the Lord, and being thankful, brought back the presence of Jesus, and cast out the spirit of the evil one.)"

Homer Mudd

spoke in humble tones: "Fellows, I want to thank you

all for your part in this discussion, as well as Dr. Hornberg and Dr. Crouch, who were called away. I have made a commitment to the Lord this morning. First, I want to tell you what some of my mistakes have been.

"1. I have been too sensitive. I have felt that people probably were trying to hurt me in their speech, when now I can see they probably had no such intention.

"2. I have not placed others' words and actions in the best construction. I have been suspicious. I have tried to figure out how there was probably some hidden, unworthy motive in what they were doing, or saying.

"3. I have not realized that my brethren in the church have the same privilege of following their judgment as I feel I do. And since various committees in the church are charged with the responsibility of making decisions, I have not stopped to realize that if the majority do not carry, how can you carry on any program? If one or two become vocal against the sincere, kind, prayerful decision of the outstanding majority, how could any church function?

"No, brethren, I have not been humble. I have raised issues. Now I see that when I became creature-centered (really, Homer Mudd-centered), instead of Christ-centered, I lost the peace, the joy of my Lord.

"Now I have made some commitments to the Lord:

"1. I am going to fix my eyes on Jesus.

"2. I am not, by His grace, going to insist on my own way in committees, or at any time—even in my home.

"3. I purpose to ask God to keep me humble, so I shall not retaliate when I think someone has not treated me the way I felt he should—whether in the church, or in my home.

"4. I shall not merely express faith in my brethren, but I shall, down in my heart, believe in them. We all have faults. But I believe we are all trying to find the way. I shall no longer take the attitude, 'You must sin the way

I sin, or you must stop sinning.' I believe in the sincere motives of my brethren, even if their judgment may not coincide with mine.

"5. I shall immediately start practicing the ten-point program, making Christ the center of my speech, and joy the atmosphere of my life.

"6. As far as love is concerned, I want to live a selfless life. I want to think of others' interests. And I am going to tell God He loves me until I *believe* it. I am going to repeat it over and over again until His love saturates my soul.

"7. And these things have given me hope. I have decided to get well. I want the thought of that chorus we have sung many times to be the guiding principle of my life."

Here Homer began to sing the chorus, and all joined in:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou spirit divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

The benediction being ended, the men went each to his car. And Homer stepped into his Chevrolet with a song on his lips, and the Lord in his heart.

In Depth Meditations

Note: As the authors of this book were doing this in depth meditation study, we received an agonizing appeal from a lady who is almost beside herself with nerve frustration. She awakens at night, and cries out, "O Christ! O Satan! —O Christ! O Satan!" And she pleads with us to help her find peace. Here are some meditations of how she, and all, may find peace. As you meditate, may Jesus be revealed to you in all His loveliness and beauty.

Question 1:

Who may expect peace of mine?

The Answer:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:3.

Question 2:

What is one of the great gifts God has promised?

The Answer:

"Peace I leave with you, my peace I give unto you." John 14:27.

Question 3:

What is found in God's presence?

The Answer:

"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Ps. 16:11.

Question 4:

What should continuously be in our mouths?

The Answer:

"His praise shall continually be in my mouth." Ps. 34:1.

Question 5:

What should we do when we meet trials?

The Answer:

"Count it all joy when ye fall into divers temptations;

knowing this, that the trying of your faith worketh patience." James 1:2, 3.

Question 6:

On what basis only can we be constantly, truly happy?

The Answer:

"And we know that all things work together for good to them that love God." Romans 8:28.

Question 7:

How much of the time are we to rejoice?

The Answer:

"Rejoice evermore." 1 Thess. 5:16.

Question 8:

What will happen if we will continually practice praising God for all His blessings?

The Answer:

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7. (Read verses 4 through 7.)

Question 9:

What is the key to not becoming "wearied and faint in your minds"?

The Answer:

"Looking unto Jesus . . . consider him." Heb. 12:2, 3.

"PLEASE PRAY—"

FOR MY

CHILDREN-TO-BE"

What kids really want



WORD WAS getting around that more and more miracles were taking place throughout the church. Patsy Frost had rededicated her life to the Lord, and was a teacher in the kindergarten division. Bill Crouch, Jr. was now one of the assistant youth leaders at the Friday night gatherings. His testimonies of thanksgiving to Jesus were humble and sincere. And Clarine Manning was one of the happiest girls in Pierce Arrow as her friendship with Jimmy Morehead advanced in the direction of permanency.

Hope

was springing up everywhere. Communication was being

established with those who had lost their way. And there was a close-knit fellowship in church committees.

Now some of the groups were about to begin the study of Lesson No. 8. Tuesday morning Dr. Crouch and Dr. Hornberg were discussing the coming lesson, and felt that special emphasis should be placed on its message. Leslie Manning and his wife, Ruth, had felt the same urge. Others were hinting a similar sentiment to one another. It was, that if these seven laws of communication could assist so mightily in *curing* the ills of the family, in particular, why could not they have been employed *before* the problem arose? Should not specific instruction to prevent some of these evils be underscored by calling a special meeting of the church?

"There are many of our young married couples," Dr. Hornberg remarked, "who may not realize that in a few years they, too, may be seeking counsel and prayer. How much better to prevent some of these problems."

Together, Drs. Crouch and Hornberg slipped over to the home of Sam Yoeman, the head elder, and presented their request.

"I, too, have been praying over the same matter," Sam replied. "I think it is a good idea. And you may have heard," he continued, "that Pastor See is to be in town this coming weekend. Ed and Ann Holly are to be baptized this coming Sabbath afternoon, along with Jack and Patsy Frost, Bill Crouch, Jr., and a few others. It is to be a high day. What would you brethren think if we called a joint meeting of both young and old this coming Friday night? And during this meeting we will encourage anyone to ask Pastor See any questions they might have as to how to help prevent some of these baffling problems from arising in our homes.

"Why don't we announce tomorrow evening at Prayer Meeting that such a gathering will be held, if it meets the

minds of the youth leaders?

Personal Experience

"We could also announce that Pastor See will be invited to give some very personal experiences. We would ask him to tell us why, in his opinion, five out of eight brothers in his own family became ministers. There must be a reason."

"And how about asking him to present this from the angle of *The Seven Laws of Communication*?" suggested Dr. Crouch.

Dr. Hornberg heartily agreed. "If Pastor See can show that this set of laws, rightly used, can *prevent* much of the difficulties being experienced today in the church, that would be one of the greatest blessings we could ask for."

Large Gathering

Friday night's attendance was large. There was scarcely seating room. An air of expectancy pervaded the gathering.

The Singing

was joyful and harmonious. The atmosphere congenial. Every face, it seemed, bore an expression of assurance.

The Prayers

were short, simple, sincere, and confiding. Bible promises were on the tongues of those who offered the opening prayers. They were humble, spirit-filled, and right to the point. They asked God to give wisdom to the speaker, as promised in James 1:5. They also asked that each one might be mindful of the presence of the Unseen Guest Who had promised, 'My presence shall go with thee, and I will give thee rest' (Exodus 33:14). They believed these promises, and accepted them for the evening service.

A Vital Question

In introducing the discussion, Sam Yoeman welcomed Pastor See back from his prayer-teaching itinerary. And immediately opened up the topic of the evening.

"Pastor See, we have some questions. Among them is, How can some of these crushing problems experienced be prevented? Especially in the home."

Pastor See

"Thank you, Brother Yoeman, for your kind welcome. I am happy to tell you that miracles have also taken place in the lives of many who attended our meetings on this tour. But it is good to be back with the church family for a short time at least. It will be a joy for me to give consideration to the questions which you may ask."

Sam Yoeman

"In these lessons up to now, we have observed that parents are not to tell children anything. They are not to give them instruction when they do not want it.

"The rebellious boy did not want his parents to make decisions for him. Yet, sure enough, when they stopped doing so, and obeyed the other laws, this boy returned home. He is sitting right here tonight. And we are proud of him.

"The young lady was in love with a young man unsuited to her. She did not want to listen to her parents. So they apologized for having made decisions for her which she could have made for herself. This young lady now has a new way of life.

"Like heart-warming experiences have been multiplied lately. Yet your lessons have brought out the thought that obedience should be required of children from their earliest years. And that they should be thoroughly instructed.

"We have met together tonight because many in the church have requested more answers on how to *prevent* so much rebellion and waywardness. It is for the benefit of preventing these problems before they arise, that we have called this special meeting.

"Now for my question: Is there anything little children want that they *should* have the privilege of receiving? We know there are many things they ought *not* to receive, though they beg for them. For instance, too much sweet food, to eat between meals, or too late at night; or to watch certain TV pictures. Is there a positive side to the problem without one being permissive? What could a child naturally want that a parent would be justified in giving him? We can't think of anything. Therefore, if a child can have nothing he wants, how can one keep from rebellion springing up in his heart? Who ever heard of a child *wanting* the *right* things?"

Pastor See

"This is an excellent question, Brother Yoeman. I am so happy that so many are here this evening. You are asking a question regarding the *Law of Choice*.

"As we go into the problem posed tonight, you will all observe that it has many facets, beyond the one law. These seven laws are like the ten commandments in this respect—they are a chain. You break one, and you break all. But going back to your question, Brother Yoeman, as to what children *can* have as little folk, and get exactly what they ask for.

"Perhaps a second question will aid in answering the first: What do children want, and ask for more than almost anything else? What constitutes a problem to many parents concerning the wants of their children? Will someone give us your thought concerning this?"

Bruce Ward

spoke up quickly, "I think I see, Pastor. What they want is *answers*."

Pastor See

"Congratulations, Brother Ward. Yes, children are asking questions from their waking moment till they close their eyes at night. From the time they begin to talk, they ask questions. And they continue to ask questions until they arrive in their teens; that is, they continue to ask their parents questions, *if they get answers*. If they *do not* get answers, then they go elsewhere. It is up to us as parents to give to our children the answers they seek from us, thus preventing their going to someone else who might give them wrong answers.

"Now, can someone tell us something else children ask for that we have a right and a duty to give them?" Pastor See smiled.

There was a long moment of silence. Then Judy Waters spoke up. "I guess I am one of the youngest of the teenagers here, so I am not too far from childhood. I know what I wanted. I wanted my folk to tell me *stories*. I never got tired of stories." The group joined in a laugh, filled with wonder, while many countenances wore a puzzled expression.

Congratulations

"Congratulations to you, too, Judy," Pastor See replied. "With the two answers we have received in the last few minutes, it is plain to see that children *are* asking, asking, asking from their earliest years, until they discover their parents have no time to give them answers! So long as parents obey the laws of communication, they have before

them every opportunity to teach, to instruct, to fill the minds of the youth with the very best character-building material available.

Ada Beck

spoke up, "Pastor See, did your parents tell you stories? Some have heard that five of the eight brothers became ministers. We are wondering how it came about."

Pastor See

"Yes, Ada. From the time I can remember, my father and mother told us boys stories. One or the other, as I now recall, was sitting on the edge of our bed almost every night, telling one story after another."

Georgia Winn

"What kind of stories did they tell you, Pastor See?"

Pastor See

"They always told us hero stories. Most of them were Bible stories. Some others were of boys and girls, men and women who did right when they were severely tempted to do wrong. Some of them became martyrs for refusing to steal, or commit some other evil deed."

Madeline Manning

"What happened when they ran out of stories, Pastor See?"

Pastor See

"They never ran out, Madeline. My parents purchased books, magazines and periodicals with still more stories in them. They had a periodical when I was a boy entitled

'The Youth's Instructor.' My parents read this to us. There were several volumes of *Sabbath Readings for the Home Circle*—stories written especially for Sabbath reading. Many Sabbath afternoons, in the summer, we boys stretched out on the front lawn of the old farm house, and listened to Father read first one story, and then another. Father also read stories of Joseph, of Jacob, of Abraham, of Sampson, of Samuel, of David and Goliath, and many, many others from such books as *Patriarchs and Prophets*, *Prophets and Kings*. They read to us from *The Desire of Ages*. One miracle after another took place in the lives of nearly all the followers of our Lord, as recorded in these books. Another book, *Acts of the Apostles*, is dramatic. One can not read this book without receiving a new urge to do right.

"But all of these stories contained instruction. And we children were *asking* for it. There is no better way known today for the instruction of anyone, whether it be child or adult, than to convey it in story form. Jesus did this constantly. He was the greatest teacher the world has ever known. Ever, large multitudes followed Him, eager to hear another story. Don't forget," Pastor See chuckled, "Parents are still the most avid readers of stories!"

"This, then, is at least a partial answer to the question of children having the privilege of choice, of asking for things that they have a right to receive."

Naomi Crouch

arose and said, "This is a new thought to us—at least to me. I never before thought of *choice* in this respect. Today parents profess to be raising kids, and yet they are spending time on everything else in the world *except* the kids. And yet, children are eager to be told. So the children are deprived of the instruction which is a part of these

hero stories. And as a result, the children start going the wrong way. Then later, the parents come along and try to give them instruction, and they turn from it. They are saying in their hearts, 'When I *wanted* you to tell me, you were too busy. Now, I am too busy to be *told*. Go your way, just as you have been, and I will go mine.'

Several mothers in the audience almost wept.

Blanch Yarborough

arose. "I am utterly amazed!" she exclaimed. "I have been wondering, these seven weeks of study, if we can't tell our children *anything*, how can we instruct them? Now I see the answer. It is stories, *stories*, and more stories! Some of us parents have had ten years to saturate our children with character-building stories, but did not realize that these would have been, to a large degree, the answer to Satan's temptations. But no, we were too busy with this problem, and that; with this task, and that. Why didn't someone tell us before! Where have we been!"

Just then a group of young married couples sitting near the front, became intensely engaged in private conversation among themselves. Some were gesturing with their hands, and nodding their heads. One was heard to say, "That is what I am going to do. When my child is born, he will have answers—stories—if I have to spend two hours a day doing it."

Another said, "I am going to do my part of church work, but believe you me, I am not going to take the time my children need for companionship, love and story-telling to go out and work for Dorcas, literature distribution, or anything else. All the other is good, and I will do my part. But why should I rob my own children of the hours of story-telling they deserve each day? Then perhaps when they get into their teens, I will cry for some minister

to help and be friendly and win them back, after I have driven them away. No, not I!"

Their little discussion was almost distracting. But the import was clear to all. A hearty laugh followed. And when the young couples stopped to realize that they had been talking so loudly that all could hear, they were a bit embarrassed.

Sam Yoeman

smiled kindly, and somewhat amusedly consoled, "Never mind. We really do congratulate you young couples for making decisions for your families-to-be." Then he added a bit sadly, "I would give a fortune, if I could live my life over and put into practice this one great and wonderful revelation Pastor See has brought to us this evening. The words of the Master come to my mind: 'What shall it profit a man, if he shall gain the whole world, and lose his own' family? (Mark 8:36). I trust I have not done violence to the text in adapting it to our discussion."

Helen Mosely

asked, "Pastor See, what about *faith* in your own home? And *hope*?"

Pastor See

"My mother was ever saturating me with hope. She told me I had a mission to fulfill. That like Moses, like Joseph, like Samuel, God had given me a very special mission. Years later, after I was in the ministry, Mother told me that before we boys were born, she placed her hands on her abdomen, and dedicated us to the work of God. I always believed God had a special work for me to do, because Mother, as I say, all through my childhood, saturated me with that ideal."

Dr. William Crouch

arose, and added, "This evening is a revelation to me. I also see in this plan two great blessings. First: When we spend hours answering our children's questions, and filling their minds with character-building stories, we have been instructing them without *telling* them. Second: We have given them companionship. Nothing spells love to a child more than our taking a personal interest in *his* interests, answering *his* questions, sharing our *time* and *companionship* with him. That *is* love.

Jack Frost

arose, and with some nervousness said: "I see another law that we obey when we enter the story-telling business, if it is done rightly. That is the law of *Jesus*. Bible stories are God-centered. How could we better lead them to Jesus than by telling stories of Jesus, and of people who were Christ-centered? When our children hear how these people were happy and satisfied in Jesus, they will unconsciously accept Jesus as the problem-solver, the giver of joy and happiness."

Fred Hayes

was on his feet. "I see another law playing a part here, too, folk. The Bible says of the Lord, that in His 'presence is fulness of joy' (Psalm 16:11). That would be a *sacred* joy. Here, then, is the law of *Choice* for our children, and also *Jesus* and *sacred Joy*."

George Ames

"Where would the law of *Humility* enter the picture, Pastor See? Would you tell us? Some of us over here can't figure that out."

Pastor See

"I can say this, folk, when I was a boy, as I have said many times before, and written in some of our books, my father, after he had read these wonderful stories, and was ready to bow in family prayer, did something I shall never forget. The Holy Spirit had impressed him that that particular day, perhaps, he had been irritable with us boys. He must humble himself before his entire family before he could receive the blessing of God. I have seen him, more than once, fighting a battle with self, whether to apologize to us or not.

"I still remember how my devoted father, on certain occasions, sat struggling in his mind, whether he had the courage to apologize to his own children for his faults. Then he quietly spoke, 'Boys, I made a mistake today. I was cross with some of you. I want to ask you to forgive me.'

"The apologies Father made were the greatest sermons he ever preached to us boys at home. They were equal to any hero stories he ever told. We saw that good men are humble men, and that part of worship is humility. We always equated family worship with personal humility, for that was what was taught us by Father's humble apologies.

"Then Mother followed Father in apology, if she could remember anything she had done wrong that day. And usually it was not difficult to bring to mind. Then we boys followed, each in his turn, from the eldest to the youngest. Before we were through, and ready to pray, usually every one had apologized, whether we could think of something or not."

"The presence of the Holy Spirit was deeply felt. As we united in singing the song "Sweet Hour of Prayer," it seemed that heaven had touched earth, and angels had united their voices with ours in reverent worship."

WHY
ELIZABETH CURSED
HER MOTHER



COULD YOU please tell us, Pastor See, any specific Bible example of story telling, such as you have suggested?" asked Clara Burton.

Pastor See

"Yes, Clara. In the book of Joshua, chapter 4, we have the experience of Israel's crossing the river Jordan.

"The Lord commanded that twelve men each take a stone from the midst of the river Jordan, put it on his shoulder, and set up a memorial on the east side of the river where they encamped the following night; 'that this

may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them . . .’ (See Joshua, chapter 4.)

“No child of reasoning powers is going to see a big organized heap of stones set in masonry without asking his parent, ‘What does this mean?’ Or, ‘What do these stones mean, Daddy?’

“Then the parents were to tell them a story. ‘Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over:’ Joshua explained (Joshua 4:21, 22).

“These stories,” Pastor See said, continuing, “were to be repeated to their children, and their children’s children. It was, ‘That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.’”

Clara

“It would appear from this that it is a command of the Lord to tell these character-building stories to our children. Would you say so, Pastor See?”

Pastor See

“Yes, you are right, Clara. In Lesson 8 we have a Scripture which indicates that this is one of God’s commands—to tell our children these stories:—‘We will not hide them [these experiences] from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law

in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments’ (Psalm 78:4-7).

Mary Waters

“This is utterly astonishing to me, Pastor. Here we have had a commandment from God to relate to our children the thrilling accounts of His dealings with us. And the text you just read declares that this will cause people to become God-centered. And this will give hope, as well as obedience.

“But I would like to ask: How do you think relating stories of God’s loving power would lead to obedience, Pastor?”

Pastor See

“As I understand this, Mary, there are several factors involved here. First, when a parent becomes a companion to his child, taking the time to answer his questions, and relating to him experience after experience, it naturally follows that the child will love the Lord, and the parent as well. Children are naturally born hero-worshippers. This is inferred in the fifth commandment, which says, ‘Honour [respect, esteem] thy father and thy mother’ (Exodus 20:12).

“When a child thinks of God as one who is so interested in people as to open an overflowing river so they can go over; and when that child equates a father on earth with such a Father in heaven, naturally we would expect an identity to be built up.

"The commands of parents thus become in the child's mind a natural protection, a favor. He scarcely thinks of these loving commands as arbitrary, for he has in his heart a true concept of a *loving* parent.

"When a parent obeys the command of God to saturate his child with Bible accounts of God's power, His love, and His care, he does not have to resort to permissiveness, such as caused the destruction of the sons of Eli in the days of the judges, if you remember.

"Eli is a prime example of a parent who is too busy, even in the service of the Lord, to be a pal to his children. Eli was both judge and priest in Israel. 'But although he had been appointed to govern the people, he did not rule his own household. Eli was an indulgent father. Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would submit to their will, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The priest and judge of Israel had not been left in darkness as to the duty of restraining and governing the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny them. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life' (*Patriarchs and Prophets*, page 575).

"Instead of Eli's sons honoring him for his permissiveness, they lost respect for both him and God. And you know the sad account of their loss of life, both temporal and eternal.

"This account should teach us that no amount of either

permissiveness or arbitrariness will substitute for God's way. His way is to give ourselves to our children in fellowship. Let our stories of Bible heroes, and God's dealings with them, include the instruction in an objective way. Few people learn much from subjective reasoning. Learning has to be, for the most part, self-discovery.

"As the child follows the story, for example, of Jacob's deception, with the dire results of never again seeing his mother, and of his more than twenty years of exile from home, the child is impressed by the Holy Spirit not to follow that example. And no parent has to knock it into his head. The story carries its own message, and the Holy Spirit impresses it on the heart.

"Combined with this fellowship and story telling, there is a kind, but firm, control from the earliest days of childhood. But let anyone try to control a child without having won that child's admiration, and its results are disastrous.

"There are many supplementary helps these days. We suggest that parents take advantage of every one, including the Sabbath school, the church school, the Pathfinders, et cetera. But these groups are not a *substitute* for *personal* companionship with the children. Our personal fellowship spells love. And that love carries with it a desire to obey. Jesus made this clear when He said, 'If ye love me, keep my commandments' (John 14:15). But only true love is equipped to obey. Mere obedience, without love, becomes rebellion. Therefore, as stated before, there is no substitute for companionship."

William Winn

"I note how strongly you emphasize companionship, Pastor. Do you think that children are tempted to rebel against even a good, a very good, parent, if this parent does not become a companion to that child?"

Pastor See

"Perhaps I should share one experience with you that will serve to answer your question. Years ago I was invited by the pastor with whom I was holding meetings, to visit the daughter of a fine Christian worker. We shall call the daughter's name, Elizabeth, and her mother's name, Mrs. Beech.

"The pastor cautioned me on our way over to the home of Elizabeth, a married woman, that I might be shocked at some things she would say. But not only was I shocked, the pastor himself was shocked. Never before, of all the times he had visited Elizabeth, had he heard anything to equal what his ears, and mine, heard from the lips of that young woman—scarcely over twenty.

"‘My mother is a b——,’ she said. And she did not use the letter. She spit it right out. She repeated the awful words again and again, giving them all the force at her command. One would wonder about the morals of her mother.

"‘Just what is your mother guilty of?’ I questioned as kindly as possible. Elizabeth spit the words out again. I do not know when I have ever observed such an expression of intense hatred from the lips of a young woman who was actually clothed in her right mind.

"‘Do you mean,’ I continued, ‘she is running around with men, and living a lewd life?’

"‘Oh, no,’ Elizabeth retorted. ‘She is perfect that way.’ But then she went on, ‘If someone is in need across the city, she is right there by her side. But I could be dying. And do you think she would care to be around me? She would not so much as give me a glass of water!’

"Frankly, I was wondering if anyone would want to be around Elizabeth if she *always* reflected that kind of spirit.

"Little by little the story came out. Her mother was an

accomplished musician. She was organist of the church. She was choir director. She was a Bible instructor as well. She was held in the highest esteem. But she had never had time for her daughter.

"As we left the house, I thought to myself, ‘Mrs. Beech is doubtless a very fine Christian lady, dedicated, devoted, as well as talented. She must be very sympathetic to the needs of those around her. But, like many of us Christian workers, she was so pressed with problems of those outside her home that she took too much for granted. Not until it was almost too late, did she realize that she had neglected the companionship of her own daughter. She probably felt that her own daughter would understand. But Elizabeth did not understand! And there are others who do *not* understand.’

Dr. Leslie Manning

arose with tears in his eyes. ‘Friends,’ he began, ‘these lessons are teaching me an entirely new way of life. When my wife and I were married and the children began coming into our lives, we felt rushed. Both worked. We wanted to pay for our schooling, for the furniture, for the home, and for many things. But in doing this, we neglected the most important duties of all—the privilege of being companions with our children. I thank God that He has forgiven us. And even at this late date, it is our determination to make up for lost time. We are going to change our whole format of living. We can claim promises of God as we make first things first, and then experience miracles of His grace. From now on, we plan to live—*really live!*’

Sam Yoeman

"I would like Dr. Hornberg to say a few words. I am sure he has a real contribution to make to this subject."

Dr. Hornberg

responded with quiet Christian graciousness, "I thank you, Brother Yoeman. I would like to second all that Pastor See has presented to us this evening. It is all not merely Biblical. It is scientific. The One who made man's mind has laws for its operation and development. The great laws presented in this course are God's laws. I wish to quote from Deuteronomy 4:6, 'Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.'

"Our children do not rebel," Dr. Hornberg continued, "because we insist on obedience. A firmness born of wise love is absolutely essential. But permissiveness, like authoritarianism, without this companionship, produces rebellion. Nothing can take the place of sanctified companionship which protects, guides, disciplines, and punishes. 'Except the Lord build the house, they labour in vain that build it' (Psalm 127:1).

"The miracles of grace which have taken place in our church during the last period of weeks, bear their own testimony to the effectiveness of following God's laws of communication. I heartily recommend this course of study to any who have not yet found their way into a small prayer group. You will be well repaid."

Sam Yoeman

"When I came to the meeting this evening, I could not, for the life of me, capture a picture of how obedience to the seven laws of communication could prevent the waywardness, the rebellion, and the evil which afflicts our society. Now I understand. I see how character-building stories stimulate growth of faith in God. And with it, hope

and joy. I see that we parents should not be in such a hurry to get things done, that we fail to encourage our children to participate both in the duties of our homes, and some of the minor decisions of their lives. Then more and more decisions, under our guidance.

"This story-telling picture thrills my heart. Answering the questions they ask may drive us to an encyclopedia more than once. We are building a fellowship, and a fund of knowledge useful to us, as well as to them.

"And when Pastor See shared with us the story of his father's apologies, I said to myself, 'It takes a big man to apologize.' But God has given a wonderful promise to the humble. 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and revive the heart of the contrite ones' (Isaiah 57:15)."

Miss Graymore

was standing with quivering lips. "Dear people," she began, "many of you have known me through the years as a leader. Tonight I want you to know me as a humble child of God who is standing to apologize.

"Most of you do not know," she went on to say, "that for weeks I was bitterly opposed to the Friday night youth meetings. I felt that they were much too simple; that the testimonies were too humble, and therefore scarcely in keeping with the location of our church—only two blocks from the University.

"But I have had a change of heart. I have discovered that the most cultured minds are often refreshed by the simple testimony of those who have found peace, and satisfaction, and salvation in Jesus Christ. To my utter astonishment, several of the most highly educated folk from the University have not only attended the meetings,

but are now preparing for baptism and union with the Pierce Arrow church. I feel somewhat as the poet must have felt when he wrote:

‘If our faith were but more simple,
We would take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.’

“I now want to say that I believe that the program being conducted, including the Friday evening discussion and praise meetings, and the many small prayer groups, is a partial fulfillment of the text of Scripture that I wish to read:

‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse’ (Malachi 4:5, 6).”

In Depth Meditations

Question 1:

What does God command us to remember?

The Answer:

“Thou shalt remember all the way the Lord thy God led thee.” Deut. 8:2.

Question 2:

What does God want to impress on our minds that we are to be in our relation to Him?

The Answer:

“Ye are my witnesses, . . . that I am God.” Isaiah 43:10, 12.

Question 3:

The Lord commanded His people anciently: “When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?” what story were they to tell?

The Answer:

Is found in Deuteronomy 6:20 to 25.

Question 4:

After Israel had crossed the Jordan, the priests were to carry twelve stones out of the Jordan river and pile them up. God said, “When your children shall ask their fathers in time to come, saying, What mean ye by these stones?” what story were the parents to relate to them?

The Answer:

Is found in Joshua 4:15 to 24.

Question 5:

Again we find God commanding His people to pass on another story to their children—this, with reference to the redemption of the first born. Can you tell what the story was?

The Answer:

Is found in Exodus 13:11 to 16.

Question 6:

Is this same principle presented in the New Testament?

The Answer:

Yes, in these words: "That which we have seen and heard declare we unto you." 1 John 1:3.

YOUTH'S
EXCITING
DISCOVERIES



AS THE meeting broke up, little groups were seen clustering in various sections of the auditorium, chatting excitedly. Not merely were parents sharing their resolutions with one another; youth were just as enthusiastic and vocal as they discussed something of vital interest.

Jim Reed

Jim Reed, the spokesman, was suggesting, and several were seconding, the idea of the youth doing something on their own that would prevent trouble in their own coming marriages. They wanted nothing to cause their own

homes, when they were established, to succumb to some of the evils which had been afflicting those of their elders.

Prevention

"We young people have been thinking that these prayer groups were mostly for our parents," Jim began. "But some of us feel that it is time for us to wise up, too, and learn these laws of communication, and also Bible promises, now—right away—and waste no time in starting. We have concluded that what can *cure* ills in homes represented here, can *prevent* similar evils in the homes we shall be building."

Lucy Winn commented in pleasant excitement, "And as you say, what has *cured* their ills can *prevent* ours."

Hazel Atwood added, "And why don't we find Bible promises that fit the most common problems we youth meet, so that we can be protected from the evils of our modern drug-addicted society, with its LSD, its marijuana, and what have you?"

"And its wanton permissiveness," Jim Reed added in a strong, and yet cheerfully assuring, voice.

New Plan

"Why don't we have a meeting or two immediately, and gather texts of Scripture which we can memorize and use as weapons when temptation strikes?" Jim continued.

"Good idea," spoke up Larry Calkins. "Let's invite the students from Mellowood Academy to a Friday evening meeting two weeks from now."

"And let's suggest next Friday night that during the following week they gather texts of Holy Scripture which in their opinion could be used successfully to withstand temptation's power. I will present it to the Youth Program Committee and secure their approval," Jim volunteered.

"They are practically all here right now," Hazel broke in. Counting, "One, two, three, four, five—yes, every one is right here. Why not vote it now, and save time?"

The Action

was taken by the leaders grouped at one side. Others were invited to stand by. The spirit of harmony and enthusiasm ran so high that one young lady was heard to exclaim, "I believe we are entering the time of the outpouring of the Holy Spirit! Wow! It's wonderful!"

A New Revelation

dawned on one group of youth as Ruth Wheeler recalled having read in the book *The Desire of Ages*, the texts of Scripture which Jesus as a youth used for various temptations which came to Him from many quarters. At her suggestion, several picked up copies of the book and met together one evening. In sheer delight, they discovered in Chapter 9, five special temptations which Christ met with specific Bible texts.

"Thus Saith the Lord"

In the first paragraph Hazel pointed to the words: "The Scriptures of the Old Testament were His constant study, and the words, 'Thus saith the Lord,' were ever upon His lips."—p. 59 (84).

Christ Did Not Attack

In the second paragraph she referred to the words, "He did not attack the precepts or practices of the learned teachers." "Hence, Christ, as a youth, set us an example of the law of *Humility* in action." Then she continued quoting, "but when reproved for His own simple habits, He

presented the word of God."—*Ibid.*

Ruth Wheeler

spoke up quite excitedly: "How I wish I knew just which Scriptures Christ used." Then added, "Wouldn't that be absolutely wonderful—if we only knew!"

Hazel Atwood

smiled. "Believe it or not, this is exactly what we shall discover right in this chapter."

"Oh, wonderful, wonderful!" Ruth exclaimed.

Scripture Authority

"Before we get into this, however," said Hazel, "you will notice in the third paragraph that Jesus observed the law of *Choice*. Here we read: 'In every gentle and submissive way, Jesus tried to please those with whom He came in contact.'

"But then we are informed that, 'Because He was so gentle and unobtrusive, the scribes and elders supposed that He would be easily influenced by their teaching.' Then follows Christ's reply when 'they urged Him to receive the maxims and traditions that had been handed down.' It says, 'He asked for their authority in Holy Writ.' Then it adds, 'He would hear every word that proceeds from the mouth of God.'"

Bitter

Hazel continued: "I have often thought of our Lord's ministry of three-and-one-half years, and of how the spies sent by the religious leaders tried to find some basis of charging Him with treason against the government, or of repudiating the revered Old Testament. Day after day they

hounded His steps for those years of His ministry. They were not satisfied until they had accomplished His death.

"Often my heart has flowed out in sympathy for His three-and-one-half years of suffering, but not until I read this chapter in *The Desire of Ages* did I stop to realize that because of the gross misunderstanding of the sons of Joseph, and the denunciation, ridicule, and threatenings of them and the scribes and Pharisees, they made 'His life a bitter one.'—p. 61 (86). I had thought of His first thirty years as comparatively pleasant and peaceful. But when I read carefully this chapter in *The Desire of Ages*, I was awakened to the sad truth that Christ's life was one of persecution from the time when as a babe Herod sought to destroy Him, until His own nation cried out in Pilate's judgment hall, 'Crucify Him, crucify Him.'

"*'It Is Written'*

"'was His reason for every act that varied from the family customs,' according to page 61."

Hazel continued, "I have noticed from my study of the book *The Desire of Ages*, that Christ, even in His early life, conformed to all the *seven laws of communication*. His *joy* and His *God-centeredness* are presented on page 49. His *humility* and *hope* are presented on the same page. His close adherence to the law of *choice* has already been referred to (page 59). His *love* is found on page 62. And His *faith* in God's Word is found on pages 64 and 65. But not alone on these pages, but throughout the entire book, these beautiful and admirable characteristics of Jesus' own example appear."

Ruth Wheeler

asked, "But, Hazel, did I understand you to say that the very Scriptures Jesus used to meet specific temptations

are mentioned in this chapter?"

Hazel

"Yes, Ruth. And why not review them right now?" A wonderful and delightful hour followed.

Youth Meeting

When the youth meeting convened Friday night, the young people were ready with their Scripture promises.

Cowardice

"Just as so many young people today are accused of cowardice for refusing to unite with popular customs, or some sinful act, so was the youth Jesus," began Jim Reed. Jim had been chosen to lead out on that particular Friday night. "Can anyone give us the Scripture Christ used as a weapon against this most pressing temptation?" Jim asked.

Lucy Winn

was immediately on her feet. "According to *The Desire of Ages*," she began, "Jesus' answer was: 'It is written, 'The fear of the Lord, that is wisdom; and to depart from evil is understanding.' Job 28:28.' "

"Excellent," replied Jim. "We can use this same Scripture for one of the most difficult of all temptations for a young person to withstand. No young person wants to be accused of being a coward. Such a charge challenges all that is within us to prove we are not cravens. And it too often leads us to follow the gang rather than to be termed 'sissies'!"

Narrow

Continuing, Jim asked, "As Jesus was accused of being

narrow and strait-laced, what Scripture promise did He quote in reply? Can anyone suggest an answer?"

Bert Wheeler, brother to Ruth, quickly responded, *The Desire of Ages* suggests, and I quote: 'Young companions urged Him to do as they did. . . . they were impatient at His scruples and pronounced Him narrow and strait-laced. Jesus answered, It is written, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:9, 11.' "

So Different

When Jim asked what Scripture Jesus used when asked why He was bent on being so singular, so different from them, Hazel Atwood replied, "*The Desire of Ages* says He quoted Psalm 119:1 to 3: 'Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.' "

Youthful Frolics

of vile Nazareth. "Would someone also give us the Scripture Jesus as a youth used when He was tempted to unite in the vile, youthful frolics of Nazareth?" Jim asked again.

Larry Calkins replied, "Jesus answered by stating where He found joy, and in what His soul rejoiced. Here it is: 'I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.' Psalm 119:14-16."

Larry continued, "You will all observe here that Jesus teaches us to obey the law of joy and rejoicing, and to equate God's ways with a rejoicing attitude. Maybe the

fact that so many of us professing Christians make the religious path appear so hard and arduous is one reason why others are not attracted to it. What do you think?" There were a number of youthful "amens."

Submitting to Foul Treatment

Jim now referred to another question that was often put to Jesus as a young person. "Again and again He was asked, Why do You submit to such spiteful usage, even from Your brothers? It is written, He said, 'My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.' Proverbs 3:1-4."—*The Desire of Ages*, pp. 64, 65 (89).

Lucy Winn

was on her feet with a wondering comment. "I have been thinking," she began, "about these five special youthful temptations pointed out in one single page of *The Desire of Ages*. I have determined to memorize these Scriptures which Christ used. Since they worked for Him, they will surely work for me; for the Bible says that He is our example."

Hazel Atwood

broke in enthusiastically, "And you know, folk, these temptations are the very ones that we young people most easily fall victim to. There is *cowardice*. Of all things I dislike is for some young person to accuse me of being a coward because I cannot conscientiously join in some questionable activity. So many of us naturally, through

fear of being poked fun at, decide it is easier to unite with the crowd. But Jesus used the Scripture, 'The fear of the Lord, that is wisdom; and to depart from evil is [not cowardice, but] understanding.' Job 28:28. I see something tremendous in this Scripture, now that I have studied it over several times.

"Someone has suggested," Hazel went on to say, "that when the great shaking time comes in the church, whole churches will relinquish their hold on Christ. And I am wondering if this very point of temptation, this charge of *cowardice*, is not going to be the root of much of it. People have trained themselves to follow the crowd rather than to be considered cowardly. Thus they have their eyes removed from Jesus."

Ruth Wheeler

added: "And then the second temptation that is listed as coming to Jesus is in the same category, more or less—that of being condemned, ridiculed as being too strait-laced. Jesus was taught by the Holy Spirit how to react to this temptation. The texts of Scripture cited show both the source of His victory, and also the specific weapon used for this strong temptation. I repeat it: 'Wherewithal shall a young man [person] cleanse his way? by taking heed thereto according to thy word.' 'Thy word have I hid in mine heart, that I might not sin against thee.' Psalm 119:9 and 11.

"I see from this," continued Ruth, "that Christ wasted no time in rationalizing, as most of us young people do today. If we would immediately place one of the promises of holy Scripture on our lips, we could instantly become victors. That is what Jesus did. And He has told us that He is our example, and we should follow His steps. This is all very delightful to me. I am learning something! Really! I thank the Lord for this discussion!"

Janice Church

was on her feet. "As I go on down the list of the five special temptations which Jesus met in His youth, as listed here, I see that they are the same temptations, in principle, that *society* brings to us today. The temptation to be like others in amusement, in diet, and in dress, is the most subtle, perhaps, of all which come to us young people. I am so happy that you have called this special gathering tonight. It points out to me the way I can prevent having a lot of heartache which results from our following the pleasure-loving crowd.

Dress

At that particular time, one of the specific points of temptation the young folk were facing was to be like the world in dress—immodest dress.

A New Method

After the meeting was over, six fine young ladies, in their teens, got their heads together and resolved that they would adopt a new format of dress. While they would not judge others for the way they might dress, they would follow Jesus—the pure One. They remembered Jesus said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. They would hold to the highest standards of modesty in a day when the customs of the world were encouraging evil thinking, lust and vice.

They decided that they would observe and obey the Scripture, "Be not overcome of evil, but overcome evil with good." Romans 12:21. So they would lay all negatives aside, all belittling of others who might not see fit to conform to their standards of modesty in dress, but they would set an *example*.

Seven Rules

Their dress would incorporate, in a way, the *seven laws of communication*. Yes, *Jesus* would be the basis of their actions. He did what was right regardless of the speech, the denunciations, the ridicule of others. They would do the same. *Joy* would be the mode; that is, they would put into effect the 826 Scriptures which tell us, in effect, that in Christ's "presence is fulness of joy." Psalm 16:11. So as they incorporated a new pattern of dress, conversation, and life, their countenances would reflect the sunlight, the joy, and the delightfulness of their Lord.

Choice and Humility

They would always set as their goal, to follow the teachings of 1 Peter 3:1 to 7. The "*meek and quiet spirit*" would constitute the *real* adorning—not the "*reformatory*" spirit which so often acts *sanctimonious*. They would be "un-pushy"; that is, they would follow the suggestion of *Education*, page 41, "True education is not forcing instruction on an unready and unreceptive mind." Thus their pattern of conduct would be *example*—not forced instruction, or a "holier-than-thou" attitude.

Faith, Hope, and Love

No suspicion would accompany their change of dress and actions. They would not whisper any doubt of the "Christianity" of those who did not follow their example. Their love would flow out to all, but they would not *follow* all. They would follow only One—the lovely Jesus—the purity of His life, and the dress and conduct which becometh children of the King of Kings.

One of the unique features of this program was that it originated with young people. It was carried on by young

people. It was lived up to by young people, without any "pushing" from the older generation. It was spontaneous with the youth.

Jesus and Joy

would spell simple attractiveness in their new dress and life. There would be nothing shoddy about their changed apparel. While the dress would be modest, it would be of excellent material. The work of the seamstress must be faultless. Everything about their new dress must equate modesty with beauty—not slackness. Yet not a desire to just be different. While in the past some so-called reformers merely sought to avoid the immodest attire, yet failed in being neat, beautiful, and admirable; these young ladies would make their dress, like their characters, "a thing of simple beauty," and give a testimony for the world to see that there are youth who, without being hounded to do so, without being lectured by others, spontaneously, and of their own free will, conscientiously determine to reflect the joy and the beauty of Christ's purity.

The Young Men

heard a few weeks later what these young ladies were doing, and the impact was tremendous.

"That is the kind of wife I want," many were exclaiming. "In the work of the ministry I want someone to be my companion who is neither odd and slack, nor a slave to fashion."

Other young men studying medicine, dentistry, engineering, et cetera, replied, "We want a companion who is modest for the sake of Christianity itself."

The group of young men decided to follow this good example. They would also give earnest study to how not to be "one of the crowd," but they would not put forth an

effort to be "odd." Their one object in their own attire and conversation, would be to bear the likeness of Jesus.

Many were talking and thinking of Jesus in their small group gatherings. Their new way of conduct, including dress, was not the secret of their life. The secret was *Jesus!*

Word began to leak out throughout the nearby churches that there were groups of youth which were not merely examples of modesty, but of humble joy. It was learned that others of the youth who had felt for some time that the joy of the Lord, the acceptance of the Holy Spirit is worth far more than the acceptance of the world, began to accept the format of these groups of girls and of the boys.

"We never really knew real joy until we started this new program of claiming Bible promises," Lucy was heard to exclaim, her face wreathed in smiles. "You just don't have to follow the crowd to be happy," she added; "for in His 'presence is fulness of joy; at' His 'right hand there are pleasures for evermore.' Psalm 16:11."

In Depth Meditations

Question 1:

When Jesus was accused of *cowardice*, He quoted what text of Scripture?

The Answer:

"The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

Question 2:

When Jesus was accused of being too narrow and strait-laced, what Scripture did He quote?

The Answer:

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. (See also verse 9.)

Question 3:

When asked why He was bent on being so singular, what Scripture did He quote?

The Answer:

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Ps. 119:1-3.

Question 4:

When tempted to unite with the vile, youthful frolics of Nazareth, what Scripture did He use?

The Answer:

"I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." Ps. 119:14-16.

Question 5:

When asked, "Why do you submit to such despicable usage, even by your brothers?" what was His Scriptural reply?

The Answer:

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth

forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man." Prov. 3:1-4.

“PLEASE PRAY—
FOR MY
LONELY HEART”



AM FRUITLESSLY clawing at the loneliness and helplessness of life,” remarked Nancy Wheeler as she was being helped into the home of Myrtle Snow.

Myrtle’s home had been the location of a prayer group for nine weeks. Nancy had been brought in a wheel chair from the nursing home where she was a patient.

By now the other members of the group were entering and taking seats in preparation for the meeting. Nancy was low—real low—this morning, and in desperate need of loving understanding and encouragement. This she hoped to receive at this friendly morning gathering.

Job’s Wife

As the ladies settled back in their chairs, Nancy spoke up: “I have a secret sympathy for Mrs. Job, who was fully ready to call it all quits, and be done with the entire business.” Then she added, “All with whom I come in contact are on their way out of life. No one has any solutions—even for themselves, scarcely.”

Looks of Sympathy

Tears were in the eyes of Daisy Winn. Betty Palmer used her handkerchief, as if she had a cold. Hope Kistler’s face bore an expression of empathy, as Nancy continued: “I am as one scraping to find small crumbs of almost any sort of ‘non-aloneness.’”

Chorus

There was silence for a long minute. Then Myrtle began in a kind, understanding voice. “Bless your heart. I am glad that our lesson for today deals with this very problem. I am sure none of us can tell any one else how to cope with life’s hardships. But at least we sympathize with you deeply.” Then she added, “And why not sing our chorus?” They all joined in singing:

“Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace.”

Conversational Prayer

“Let’s all unite in prayer of the conversational type,” Myrtle suggested. Attempting to conceal her heart-rending sympathy for poor Nancy, she added, “One will begin the

prayer by offering just a few sentences. Then, without her saying 'amen,' the second will take up the prayer in the same way, until we have prayed around the circle." This type of group praying seemed to have an especially unifying effect so essential, particularly as regards Nancy's loneliness.

Central Prayer Request

The group had already had several answers to prayer through the weeks. And now the request of Nancy was that her own loneliness be placed as the central prayer request. "God has given so many marked answers already during the nine weeks. Perhaps He will see fit to work another miracle in my behalf," she added tearfully.

Loneliness

In introducing the topic for the morning, Myrtle began, "I guess that everyone in the world has *some* problem. Someone has rightly stated that, in a way, each one walks alone. No one on earth can fully enter into the problems, perplexities, and experiences of another."

Nancy Wheeler

spoke up again, "I honestly believe, ladies, that prayers offered by you, and others, are noted in heaven. I believe they are recognized. And I am very certain they are being answered. I know some of you have been praying for me for several weeks, too, along with other prayer requests. But this waiting, waiting, waiting for an empty future, as far as I can immediately see, causes me to almost despair. But thanks for putting my name, and my problem, on the list as the central prayer request."

Nancy had desperately wanted a husband, too. But then had settled back into deeper frustration as she thought:

"Of all things! Who would want to be tied to an invalid?"

Two Laws Necessary

Myrtle began again, "Girls, it scarcely seems possible that we have been together now, as a group, for ten weeks. I don't know what I personally would have done without this prayer group each Tuesday morning." Then she added, "And during these weeks we have been studying the seven laws as they relate to various problems of life. This time we are beginning with the laws *Jesus* and *Joy*, particularly as they relate to a lonely heart. Psychiatrists state that about ninety per cent of the human race are afflicted with this desperate disease—loneliness! Would you please read the opening text, Daisy?"

"Fulness of Joy"

Daisy read: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

Nancy spoke up: "Girls, if the Bible is true—and I know it is—it would look to me as if anyone who really finds Jesus as He really is, can have joy. Can it be that I have not actually found His love?"

Then she went on: "I have studied Bible prophecy. I have read how that of the 1,335 Bible prophecies, more than 1,000 have come to the point of fulfillment. Every one has been fulfilled right on time. This shows me that God's Word is true. Then why don't I find joy in Jesus whether I am crippled or not? whether I am married or not? Will someone tell me?"

Betty Palmer

spoke up: "I think, girls, that if I were to be checked up on this Scripture, I would be found lacking, too. Many

times. Really!" Then turning to Nancy, she commented, "Nancy, I think you have a lot of spunk. You have shown remarkable courage, even though you do occasionally have a low spot. I believe God understands and cares. It reminds me of that song—

'Is there anyone can help us
One who understands our hearts
When the thorns of life have pierced
Them till they bleed;
One who sympathizes with us,
Who in wondrous love imparts
Just the very, very blessing
That we need?'

Then the chorus goes like this:

'Yes, there's One,
Only One.
The blessed, blessed Jesus,
He's the One;
When afflictions press the soul,
When waves of trouble roll,
And you need a Friend to help you,
He's the One.'

Daisy Winn

Added, "I have often wondered how Jesus was always happy when he had no family. He could return to when His day's work was done—no wife and children to greet Him. And yet I observe the lesson quotes Jesus as saying, 'The Father hath not left me alone' (John 8:29).

Betty Palmer

had a pensive expression. "Girls," she began, "an exper-

ience has just come to my mind. I have not thought of it since I was a little girl. I was riding in a car with my father one day when his business took him to the home of an aged man. Mr. Wheeton, who lived all alone. My father, after conversing a while with Mr. Wheeton, expressed his sympathy that he must be very lonely. I recall now, as if it were yesterday, the way Mr. Wheeton gave my father a reproving look, and exclaimed quietly, but emphatically, 'I am *not* alone. There is One with me.' Evidently he had the experience the Psalmist referred to in our opening Scripture when he exclaimed, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Hope Kistler

sat with eyes beaming. "I have an experience, too, girls, you might be interested in hearing. A few years ago I was completely lonely, frustrated, and confused. I had had a very unhappy childhood. My father loved me very much, and I almost idolized him. But when I was thirteen years old my father died. It seemed that my world had caved in.

"Mother, for some reason, did not seem to have much love for me, or interest in my life. When I became older, my mother, sister and brother wanted me to marry. I think it was because they wanted to get rid of me. I married a man I did not love. It was because my mother gave me to understand that if I did not marry this man, there would be no place for me in her home.

No Love

"But I did not love this man. And feeling that I had been forced into the marriage, I had a strange resentment that finally ended in divorce. In the years that followed, I was extremely lonely. It was then that Pastor and Mrs. See

came into my life. They both loved me—and cared. As the months came and went, I shared with them my sorrows, my frustrations, and my loneliness. I told them often how I had thought of calling it quits, too. They told me about Jesus and His love. I was a professing Christian, but as the months came and went after I met Pastor and Mrs. See, I discovered that, while I had the theory of Christianity, I did not really know Jesus personally. Consequently, I did not have joy.

\$600.00 Telephone Bill

"One particular month, I hit such a low spot that I actually called Pastor and Mrs. See via long distance often, sometimes twice a day. My long distance telephone bill one month actually came to about \$600. But in the whole experience I finally found Jesus. And with His coming into my life, I became aware of a completely new existence. Really!! Songs I used to sing in church in a listless manner, now came alive. They were love songs to Jesus. Scriptures that had been meaningless before, became love letters from Jesus. I was amazed that all those years I never knew what a wonderful Person Jesus is! Now I was really in love with Him!

Husband versus Jesus

"When later I found a friend, and we became engaged, I observed that the love of Jesus was sweeter to me than the love of that man. This was an amazing new experience to me. Actually, I began to fear that my friendship with this man would cause the friendship with Jesus to be lessened. So this, along with some other circumstances, caused me to break the engagement. And yet I was happy. The very thing I thought I wanted most, was of little consequence to me now since I had found the Lord as a personal Friend

as well as Savior."

Choice and Humility

Hope continued, "I notice that the next two laws in our lesson have to do with *choice* and *humility*. I don't want to go ahead of the lesson, but I must say that there were some characteristics in my friend that caused me concern. For instance, he made clear that when we were married I must always have him with me, whether it was shopping at the stores, making a personal missionary visit, or whether it was just writing a letter. No letter must be received or mailed without his inspection."

Daisy

commented, "Girls, I was thinking how much happier a person could be alone in life, so far as marriage is concerned, than to be tied to a possessive mate!

"I heard a lecturer recently state that in some cities there are almost as many divorces as marriages. And in the United States the divorce rate is climbing steadily. Even among many of those who are not really thinking of divorce, there is very little fellowshiping communication. He said that a sizeable percentage of married partners only speak to each other when it is absolutely necessary to run the home or business. That would not be much fun, would it? I am so glad," added Daisy, "I have a good husband. He never tells me what to do, and I never tell him."

Timidly, she confided, "Something happened on our honeymoon that taught me a lasting lesson, however. I had started nagging my husband immediately after our marriage. I suggested this, and that, and the other. Imagine! Right on our honeymoon! My young husband took it for awhile. Then he turned to me and said, "Daisy, you've got sense, and I've got sense. Let's get along." I saw a hard-set

expression on his face that indicated he meant business. I saw right then that I was on the verge of destroying our marriage at its beginning. So I learned my lesson early in marriage. And it has served me well. My husband and I get along beautifully."

When People are Alone

Myrtle commented, "We have studied the two texts of Scripture dealing with *choice* and *humility* now for nine weeks. But you will observe that in Deuteronomy 6 and Joshua 4 there are statements relative to not instructing until the mind inquires. In the book *Education*, page 41, we read, "True education is not forcing instruction on an unready and unreceptive mind." For any of us to instruct another without that person's mind first opening, is not the most effective method.

"Now let us turn to the laws of *faith*, *hope*, and *love* in their relationship to loneliness."

Nancy spoke up, "Do you suppose another reason why we feel lonely is because we have a tendency to tell others what to do, or to belittle them? Then they don't like to be around us, and we wonder why we are all alone in the world? Here I have gone so far as to tell the *Lord* what to do. I told Him He must find a husband for me, when if I were given to nagging and belittling, I would be just as lonely *with* a husband as I am now without one."

Faith, Hope, and Love

Myrtle moved ahead in the lesson, and suggested the three laws which will aid in curing loneliness, in addition to those already studied. One is *Faith*.

Betty Palmer

remarked, "I do not see how the law of faith would in any

way affect one's loneliness. I don't mean it is not a good law of communication. All through the nine weeks' study together we have seen its importance. But for the life of me, I cannot understand the slightest affect faith has on loneliness."

Nancy

interrupted, "Well, *I* can."

Betty

exclaimed in wonderment, "*You* can see! Please tell us!"

Nancy

"It has two aspects in my own life. First, when I talk faith, confidence, and trust, people like to be around me. But when I talk doubt, suspicion and distrust, people shy away from me. That is the first aspect of it.

"The second is this: When I believe God loves me, it changes my whole outlook on life. It seems we were made to be loved. And if we think we are unloved, it makes us miserable. But faith that we are loved and cared for, means everything. So faith and love go together."

Baby Neurotics

Myrtle Snow asked, "Did any of you girls read about *baby neurotics*?"

Daisy Winn responded: "*Baby neurotics*! I never heard of such a thing! What do you mean by *baby neurotics*?"

"Well," replied Myrtle, "it is the story of an orphanage in South America, I think it was, that was understaffed. The folk who worked in the orphanage were barely able to care for the physical needs of the babies. They had but little time to devote to loving, fondling, and caressing

them. Soon they observed signs of neurosis. It has been a long time since I read about the case, but if I remember correctly," Myrtle continued, "these babies first began to whimper for love. Then they became demanding. And finally they actually became physically disfigured. I believe I read about it in the book *Love or Perish* by Blanton. These babies actually needed to be loved. Now when we are able, by the grace of the Lord, to know, to feel, that God loves us, then joy comes into our lives and loneliness evaporates. We are all just children grown up, aren't we?"

Selfless Love

Daisy Winn then told of how she learned about a Mr. Bill Griffin. This young man at the age of twenty-two was confined to his bed with a kind of arthritic condition. In a matter of months, every joint in his body was locked—with the exception of his right point finger.

As he lay there completely discouraged, his Christian physician came on one of his regular calls, and suggested that maybe Providence had been kind to him to give him time to think. Bill was almost outraged by such a statement coming from his physician. But the kind and wise man held his ground, suggesting that perhaps there was a reason for his being laid on his back. Maybe it was that there was a special future for him. He would have time to think. Then act.

Cousin

As Bill thought, one day his teenage cousin, whom we shall call Lucy, came to ask him how she should do on her first date. Bill took time to talk with her and share with her his thinking in the matter.

Lucy was pleased with the results of Bill's counsel, and freely recommended to a school girl acquaintance, that Bill

might be willing to give her counsel, too. So she came to Bill for counsel. Soon there was a line of teenagers eagerly coming to Bill Griffin for counsel.

His counselling became so popular that others followed suit. When Pastor See visited Bill, he was astonished to discover there was absolutely no loneliness to be found. In selfless, loving service he had found satisfaction and fulfillment in life.

No Self-pity

Pastor See stated that Bill revealed no signs of self-pity. He was too busy fulfilling a mission. And in his selfless attention to others, his own life was filled with the Spirit of Jesus. It seems that the Holy Spirit takes delight in bringing comfort to those who in turn try to bring comfort to others.

Comfort

Nancy spoke up: "I can see now. There is a passage of Scripture that seems to hit the nail on the head. It says: 'Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.' 2 Corinthians 1:4-7.

Nancy added, "I can see that when I come close to Jesus Christ, then I can be used of Him to bring comfort to others, even though I, myself, am in affliction." Thought-

fully she continued, "Yes, this is where I have made my mistake. I have been thinking of my own needs instead of seeking to bless others in their need. I see from this text of Scripture that it is only as I accept the selfless mission of ministering to others, that I shall find comfort myself. Christ was this way. He was 'a man of sorrows, and acquainted with grief' (Isaiah 53:3). He wept with those who wept. He did not weep over His own aloneness.

Hope

Nancy added, "That gives me hope. And I observe the lesson says, 'We are saved by hope.' Romans 8:24. I now believe that I must take on a completely new format of living. I must now live to bless others. And God will make me happy."

"Rejoice Evermore"

Hope Kistler added: "You notice the lesson also refers to the Apostle Paul who said, 'I have learned, in whatsoever state I am, therewith to be content.' Philippians 4:11. It is really wonderful when one considers how Paul could write from a prison cell, 'Rejoice evermore.' 1 Thessalonians 5:16. And again, 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you.' Verse 18. He really had learned how to keep from being lonely. It was by practicing the presence of Jesus, and then sharing His love with others."

Nancy

"Girls," Nancy said softly, "I am determined to learn this new way of life. I am sure that in trying to help others, I can find help myself. I recall, years ago, reading of a man who was in a winter blizzard, almost ready to call it quits, as he was trudging over the rugged mountains.

"Just then, he stumbled on the body of a traveler who had fallen down only minutes earlier. His sympathies were aroused for the poor, unfortunate man. Bending down, he helped the stranger to his feet, and encouraged him to press onward. He worked, struggled, puffed, to help his companion toward some place of safety. He continued to encourage the helpless stranger. Then seeing a light in the distance, they quickened their pace till the door of a warm house opened where they were welcomed, safe from the storm. When they entered, and were seated, it dawned upon the man that in helping another, he had saved his own life.

"I see this is how happiness comes. It does not come by searching directly for it, but by trying to bring hope, and comfort, and blessing to others. If Saint Paul could find comfort and happiness in Jesus Christ, and could even rejoice in a prison cell, then I can ask God to make me happy wherever I am. And, girls, I am determined to do it. I shall find my mission in life, and fill it to the brim of my ability."

In Depth Meditations

Question 1:

Do you believe that a person who is very lonely can actually find peace and fellowship by his practicing the presence of Jesus?

The Answer:

"In thy presence is fulness of joy." Ps. 16:11 (first part).

Question 2:

Do you believe that if a person like Hope, who paid as

much as \$600.00 in telephone calls in a single month in her loneliness and frustration, could find sweet fellowship in Jesus, that we who are lonely today can also?

The Answer:

"At thy right hand there are pleasures for evermore."
Ps. 16:11 (last part).

Question 3:

Does God give any man the privilege of dictating to his wife, as Hope's intended husband planned to do; or should he be willing to submit to her, too?

The Answer:

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

Question 4:

God comforts us that we in turn may do, what?

The Answer:

"That we may be able to comfort them which are in any trouble." 2 Cor. 1:4. (See verses 4-7.)

Question 5:

What Bible command should every person, even though extremely lonely, obey?

The Answer:

"Rejoice evermore." 1 Thess. 5:16.

"PLEASE PRAY—
FOR MY
PERSECUTED
SOUL"



HERE WERE two black and blue marks on Bulah Green's arms, and one on the right side of her face, as she met with a group of new believers to study *The Seven Laws of Communication*.

Miss Thachery was the moderator. And because of the persecution of Bulah's husband, Bob, it was decided to begin with lesson No. 10.

There were others in the group, too, who, while not being abused physically as was Bulah, were quite evidently being misunderstood by their friends or families. Some were not making the best responses to these situations. So they all needed help.

Conditions

Before inviting the new believers into this group, Miss Thachery had herself studied carefully the conditions to answered prayer. She wanted, almost more than anything else, to assist these new believers in Christ. If they could become living examples of a living Christ, those who were now persecuting, or misunderstanding them, might become believers themselves. Miss Thachery had seen it work that way before. Hence, she was praying earnestly that she, herself, might be used as an instrument of the Holy Spirit in communicating these same principles to the new ones in Christ.

"These conditions are simple, yet essential," she said to herself, before the meeting took place. In fact, she had for several days been praying most earnestly, and searching her own soul to make sure that she, herself, was living up to these conditions to answered prayer. Briefly stated, they are: faith, persistence, diligence, humility, obedience, family harmony. And also a recognition of one's need. We are to seek answers to prayer for the benefit of others, rather than for selfish purposes. There must also be no harboring of cherished sin, or animosity.

Bertha Hunt

Miss Thachery had been mindful, as she had searched her heart, that she and her sister, Bertha, had had a misunderstanding. It was complicated. It seemed there was nothing Miss Thachery, herself, could do to reconcile the differences. But she had read in her Bible where it makes allowances. It says, "If it be possible, as much as lieth in you, live peaceably with all men." She had done everything within her power to bring about a solution to the problem between her and Bertha. But Bertha had refused to be reconciled. With tears, Miss Thachery had pleaded

with God to show her the way out. She had apologized to Bertha for any unkind words. But to no avail. Bertha would not forgive her, even though it was she, herself, who had fomented the trouble. Therefore, Miss Thachery felt a sweet assurance in her heart that the Holy Spirit was with her, and that all was well. You cannot compel one to be reconciled. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Corinthians 6:15. Through all the ages, light and darkness have never been in agreement. Truth and error have never been at peace with one another. Christ and Satan have never been reconciled.

No man can serve God without enlisting against himself all the powers, all the forces, all the agencies of darkness. This had been the case with Miss Thachery. She had been a most dedicated child of God. Her life was one of the most unselfish examples of Christian living. It was *because* of this that Satan had hoped to ruin her influence as he did that of Christ, the spotless Lamb of God.

Personal Study

She looked forward to this course of study, both from the angle of helping these new believers, and also as a stimulus to her own faith, and a constant reminder to herself as to what constitutes proper Christian reactions to persecution from any source.

Chorus

The opening chorus, "Let the beauty of Jesus be seen in me," was followed by a series of sentence prayers. Miss Thachery thought that this unity of prayer would bring a blessing to the new believers, so she suggested that each one offer in a brief sentence or two her thanks to God for some special blessing received.

When Bulah's turn came, in broken tones she thanked God for sustaining grace. Then others followed around the circle, closing with Miss Thachery, herself.

"Miss T"

Smiling, Miss Thachery suggested, "Just call me 'Miss T' for short. After all," she said, "we are one family in Christ, and it will save your pronouncing so many syllables each time you call my name."

They all smiled, and Mellicent Sweet, the nineteen-year-old, responded with a little love giggle, "OK, Miss T, we will do that."

Miss T explained that this is a different kind of study from the regular Bible course they were accustomed to. In this particular course, *all* would freely express themselves. There would be no lecture, as such, no sermonizing, or long talk. However, since they were new believers, she would probably do a bit more explaining than she would if the members of the group were older in the faith.

Jesus

"The first law of communication for those who are persecuted," began Miss T, "is *Jesus*." Then she turned to Bulah, and asked her to read the first text of Scripture in the lesson.

Bulah

read, with quivering lips: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

Rose Holland

spoke up: "And I like the second text, 'He that saith he

abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Alice Garland

added, "I have had a most interesting experience of late. Some of my closest friends have been ridiculing me, and cracking jokes because I have begun to keep the Sabbath. Really, it got me down—way down. Then I opened my Bible, as if guided by the Lord, to Hebrews 12. There I read the verses that I observe are right here in this lesson:

"'Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and *faint* in your minds.' Hebrews 12:2, 3.

"I have observed," continued Alice, "that every time I am persecuted, or made fun of, if I immediately turn my mind to the sufferings of Jesus, it keeps me from becoming weak and faint. Actually! I mean to say, I feel like a different person when I do that! It really works!"

Humility and Choice

Mellicent was sitting quietly and thoughtfully. There were thoughts racing through her mind: for she, too, had been made fun of, just a little, at the airport restaurant where she was employed. But she had not responded as Alice had. Miss T suggested that they study two laws—*humility* and *choice*. "Let us call them the laws of *Christ's* humility and choice, since He is our example in all things."

Look Up

"The law of humility means, briefly," Miss T continued, "that we look *up* to people—not *down* on them."

Mellicent

"But suppose they are *not* as good as we. How can we look up to them?" Mellicent queried.

Amy Sims

answered, "The text under *humility* here says, 'Honor all men.' 1 Peter 2:17."

Mellicent broke in, "But how can you honor people who are *not* honorable?" The group gave a muffled laugh. It could be seen that they were all puzzled.

Rose

commented: "And here is another Scripture that seems almost impossible of fulfillment. It says that we are to esteem other people better than ourselves. That is Philippians 2:3."

Mellicent

countered: "That sounds like deception. But it must have some kind of explanation. After all, it *is* God's Word! And I guess we had better not argue with it."

Then turning to Miss T, she asked, "Could it be that our *attitude* should always be one of respect, even for our enemies, and for those who poke fun at us?"

Alice

"And maybe that we should treat everyone as sincere, even though they may appear to us to be just the opposite. After all, we can't read the heart, can we? And I think I recall reading how Paul, the great apostle, was at one time a vicious persecutor. He declared later how very sincere he was all the time. The people whom he took part in slaying, certainly would have found it difficult to have honored

him, wouldn't you think?"

Rose

replied, "But I remember that when he was taking part in the martyrdom of Stephen, he heard Stephen offering a most wonderful prayer—'Lord, lay not this sin to their charge' (Acts 7:60). Can it be," Rose continued, looking in the direction of Miss T, "that people who persecute may not actually know what they are doing? or that they are actuated, or possessed, by Satan?"

Miss T

replied: "You may recall that Jesus warned His disciples that the time would come when 'whosoever killeth you will *think* that he doeth God service' (John 16:2)."

Christ's Humility

Miss T suggested, also, that the group read Philippians 2:5 and 6: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation."

Rose

"This must fit into the passage of Scripture we started to read at the beginning," Rose added. "The Scripture goes on to say, 'Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously' (1 Peter 2:23)."

Mellicent

"I see where I have failed. At the airport restaurant some of the folk have been making belittling remarks.

They have done it in a sort of offhand, friendly way. But I have not liked what they have said. One of them called me a *Jew* because I had begun to keep the Sabbath. She was sweet—kind of, you know. But that remark really hurt me. I retorted, 'I am not *that* dumb!' And added, 'It is the Christian Sabbath.' Of course I smiled, too—laughed a little. But she got the point.

"Then a little later, I decided to show her where she was wrong, both in belittling me, and also in calling the Sabbath *Jewish*. So I read to her from Isaiah 58:13, where God calls the Sabbath 'my holy day.' 'The Sabbath is the *Lord's* day,' I chuckled. 'And more than this, the fourth commandment says it is the Sabbath of the "*Lord thy God*." That does not say the *Jewish* Sabbath,' I chuckled again. Then I went on and told her how the Sabbath was given more than two thousand years before the existence of a Jew.

"But do you know, she never asked for any of that information. I see now that I didn't help the situation. What I really wanted to do was to let her, and some of the others, know that I was not as dumb as they thought I was."

Don't Force Instruction

Mellicent continued, "I notice here in the lesson it says that, 'True education is not forcing instruction on an unready and unreceptive mind.' I surely forced my friend, Mary, into a corner. But of course she would not admit I had won the argument. It was all in apparent good-natured fun. But both of us knew what we were doing. She was belittling me, and I was retaliating."

Mellicent caught herself, and remarked, "But I notice our lesson states that this is the wrong approach. That people do not feel at ease in our presence if we retaliate,

or force instruction on them. Do you suppose the Lord will forgive me?"

Miss T

responded with a knowing smile, "Mellicent, we have *all* made similar mistakes. It is so easy for us to let self rise up when people persecute us, or even make belittling remarks about the truth we have found so precious in *Jesus*."

Amy

stroked her forehead, and chimed in: "I have been making the same mistake. I really thought that it was my duty to instruct my husband, Bill, in the truths I have learned. And even though he has never asked, I have prodded, and instructed him. Then when he has not shown any interest, I have belittled him. I can see that all of this is wrong. When my Bill got upset with me for forcing this instruction on him, I called it persecution. How wrong I've been!

False Persecution

"I guess a lot of us have felt we were persecuted, when it was really just a reaction to our own poor methods of communication. Doesn't the Bible say somewhere that—oh yes, here it is right in the lesson: 'For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.' 1 Peter 2:20."

Mellicent

"I see what I have been doing. I have been accusing my friends out at the airport—of course just in my heart—of

persecuting me. Actually, I know I have been bringing it on myself. I went out there after I began to keep the Sabbath, with a holier-than-thou attitude, and began to instruct them. None of them had asked for it. Maybe they were calling me a 'Jew' to try to discourage me from being a 'preacher' when they had not asked any information from me. How wrong can a person be, anyhow?" Again all the girls tried to laugh sympathetically.

Joy

Mellicent added, "But it does not make one feel very happy to have friends poke fun at you as if you were wacky!"

Miss T

suggested kindly, "Now we come to the law of *Joy*. Would Rose like to read the first text under this section?"

Rose Holland began: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2, 3.

Mellicent

"Oh, I made a mistake, didn't I, in not going further than merely not retaliating. I should have considered it a joy to have fun poked at me! My! that is amazing! Isn't it?"

Rose

interrupted, "You notice that a Scripture just below this in the lesson makes clear *why* we should count it joy. It is because by becoming patient, we are letting the Holy Spirit

prepare us to meet Jesus. It says that when He comes for His people, He will describe them this way: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. The lesson states that throughout eternity sin will never rise up again. Hence, if we want to be in the number who will never once lose their patience, we had better begin making the correct responses to persecution now."

Amy

"And didn't Jesus command us to, 'Rejoice, and be exceeding glad,' whenever we are persecuted (Matthew 5: 10 to 12)? He says in the 12th verse that our reward is great in the kingdom of heaven. I would say that is what really counts, wouldn't you?"

Amy had moist eyes as she added: "But what I can't understand, is why some of those who are really persecuting us the most bitterly, are *Christian* people. At least we thought so. They were some of our best friends. Now, what I can't understand, is why these good friends should turn to become so bitter, just because we are trying to do exactly what God tells us to do. You would think they would complement us for being conscientious, instead of belittling us for doing what we find is right."

Miss T Replied:

"This is what one would expect, Amy. But when we look to Jesus and His sufferings, we learn otherwise."

But Why?

Amy almost broke into tears as she repeated the question, "But why?"

"We find there are many factors, Amy, according to the experiences of Christ," Miss T explained. "One is that

religious people tend to do exactly what they have been taught from childhood. It is extremely difficult for many individuals to actually believe that what they have been taught for years could be only partially right. Many times there is a sort of arrogant pride connected with religion, you know."

Amy

"But there shouldn't be. Religion should teach us to be humble, not proud—not even proud of what we have been taught."

"You are so right," Miss T responded. "But you see, Amy, in the experience of our Lord, the Scripture states: 'Nevertheless among the chief rulers also many believed on him.' Then it adds, that 'they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God' (John 12:42 and 43)."

Rose

responded, "That does not sound much like what *real* Christianity should do for people, does it?"

"This is answered," Miss T continued to explain, "by Christ's parable of the wheat and the tares. He stated that wheat and tares would grow together in the church until the harvest. And that it is not up to us to try to decide the motives actuating people. For instance, the Bible makes plain that in some cases this unkind attitude springs entirely from sin in the life of the one who misunderstands and persecutes. Speaking of Cain, who murdered Abel, it asks, 'And wherefore slew he him?' Then note the answer to this question: 'Because his own works were evil, and his brother's righteous.' 1 John 3:12.

"Again, the Scripture states that real, deliberate perse-

cution stems from the fact that Satan hates Christ, and all Christ stands for. It says, 'And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?' 2 Corinthians 6:15."

"Would it be proper for a Christian wife to divorce a persecuting husband, and marry a man who will not be mean?" Rose asked, her eyes filled with tears.

"No," Miss T replied. "The Bible makes a very pointed answer: 'And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband.' 1 Corinthians 7:10. Then the great apostle continues: 'For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?' Verse 16.

"The Apostle Peter further makes clear that there is a method which the Holy Spirit can use—it is really within these seven laws of communication—by which the believing wife, or husband, may expect to win the unbelieving mate to Christ. It is not by retaliating. Nor by going to the opposite extreme of dolling up (though we should dress tidily). It is not by compromising with sin, or the world. It is by having '*a meek and quiet spirit*,' 1 Peter 3:1-3. Here is Christ's humility manifested again.

Christ Misunderstood

"When Christ died on the cross, He prayed, 'Father, forgive them; for they know not what they do.' Luke 23:34. This brings us to the law of *faith*," Miss T added. "Christ knew that the people consenting to His death did not have the spirit of God. Neither did they understand His mission to earth. These individuals were 'taken captive by him [the devil], at his will' (2 Timothy 2:26)."

Rose injected, "But such people are lost anyhow, aren't they? No use of trying to save them, is there?"

Repentance

"This same text of Scripture counsels us: 'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will' (2 Timothy 2:25, 26)," responded Miss T.

Company of Priests

"You will be greatly encouraged, Rose," Miss T pointed out, "to notice that Acts 6:7 bears out what we have been discussing. It states: 'And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.' Can you imagine a multitude—in fact, 'a great company'—of those who had formerly been in the persecuting class, now becoming 'obedient to the faith'?"

Amazement

There were many "ah's," and "oh's" among the group. Miss T then suggested that they discuss the law of *faith*.

Faith

"Evidently," Miss T went on, "Jesus looked with the eye of faith to that time when so many of these priests would turn to Him. His faith pierced the dark future. The prophet Isaiah pictured it this way: 'He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong' (Isaiah 53:11, 12)." Miss T noticed that some of the girls looked a little puzzled.

"Strong What?"

Bulah asked, as she almost gasped. Then she added, "Could it be with his *strong enemies*?" Hope sprang to Bulah's eyes as faith took on a new meaning. It seemed to say, "I have faith that my most bitter persecutor, Bob, may yet see the light. And by seeing the spirit of Christ in me, he will do as the multitude of priests did—find and accept Jesus."

"This is almost too good to be true," Rose exclaimed. Amy added, with tears flooding her eyes, "This gives me hope for my daddy, too. He has been pretty rough on me."

Hope

Mellicent remarked, "I am getting hope, too. I see that I *must* represent Jesus in my communication. How, otherwise, will my friends be attracted to the wonderful light I have been receiving from Him? If I retaliate a wee bit; if I try to force them into a corner with arguments; if I get on my high horse and try to show them where they are wrong, just to justify myself, how can I expect them to be impressed with the spirit of Christ?"

Then she added, "I notice the Scripture says, 'We are saved by hope' (Romans 8:24). This lesson is doing something to my soul—really!"

Love

The group then turned to the law of *love*—selfless love—the kind of divine love that covers other's mistakes, while working for their salvation.

Welfare Meeting

"I observe in Proverbs 17:9," began Rose, "that if we

have love, we shall not spread the faults of our mates around, regardless of how grievous are their sins. I have already attended a couple meetings with the ladies of the Welfare group, and I have observed how careful they are *not* to discuss the faults of their husbands who are not in Christ. I would say that these ladies have learned the true principle of love.

"I asked Mary Wilcox the other day, as we sat there at the Welfare meeting, why it was that when her husband was so antagonistic, she never mentioned, or even hinted, at any of his hurts, or prejudices, or persecutions. She amazed me when she said, 'Love covers as it seeks to save.' Then continuing meekly, she said, 'God has given me some wonderful promises in His Word. I am asking, believing, and claiming these promises for the salvation of my dear husband.'

"Then there was Alice Cox. She said that for years her husband seemed to be going farther and farther in the wrong direction. She said he even went so far as to become involved in some heathen cult. The farther down he went, the more miserable he became. All the while Alice was thinking of Jesus, representing His love, His joy, and His humility.

"All this time she was claiming promises by faith, and her hope beamed out of her very eyes. She said that one day—one real dark day—her husband turned to her and demanded, 'How is it that when I am so mean, you can be so kind, and so sweet, and so happy?' She said she turned to him with a honeymoon twinkle in her eyes, and answered, 'Honey, it is because I am going to heaven, and I am taking you with me.' She was so gracious, and so sweet, and so meek that these words were used by the Holy Spirit to bring tremendous conviction to his heart. Soon afterward he found Jesus. Later he turned in most of his wealth to evangelistic work."

Bulah

was smiling. "Do you think, folk," she began, "that if I obey these seven rules in Jesus, that it just might be that my husband would change from a wicked persecutor to a saint of God, too?" Bulah paused, then continued, "I would give the world if I could believe that."

All Kinds of Insults

Bulah sowerfully related some of the cruel insults Bob had heaped on her. "Even in company, he loves to pour it on," she remarked.

"We had a large crew of workmen in construction a few days ago. My husband requested that I prepare the dinner for all that gang of men. He said it was because he wanted to show off my culinary arts. So I prepared the best and most delicious meal I could. And do you know how my husband rewarded me for doing that? When we were all seated at the tables, my husband arose, and in the most sanctimonious voice began, 'Gentlemen, my wife's got religion. She never eats without offering praise to her God. She wants to say grace.' And, oh, you should have heard my husband laugh. But the others didn't laugh. They pitied me. I could tell from the sympathetic glances they gave me.

"When I had finished asking the blessing, there was silence. You could have heard a pin drop. I guess some of the men saw tears in my eyes. I got up quickly and hurried into the other room, bringing back a hot dish, hoping no one would notice my embarrassment.

Restaurant

"A few days later, we were in a swanky restaurant. Just as we were ready to eat, what did my husband do but

stand before all those strangers. And in a loud, stentorian voice exclaim, 'Folks, my wife's got religion. She never eats without first offering a prayer of thanksgiving for her food.' Then he laughed so cruelly.

"There was nothing left for me to do, but to ask the blessing. When I was through, my heart was beating so fast! I could have wished the floor would cave in and hide me from the eyes of all those people. But they seemed to sympathize with me, too. I observed a lot of love-glances beamed in my direction, as if to say, 'Don't be afraid. We are with you.'

"It has been going that way—first physical blows, and then sarcastic expressions, until I have felt there was no hope. But today has given me hope. I am going to claim a promise, just like Jesus did: 'Father, forgive my husband. He does not know what he is doing.' Then Bulah said softly, as one big tear seemed to stand on her right cheek near that black and blue mark, 'Do you think God will really do something special for me, if I prove faithful, kind, and joyful in trial? Really, do you think so?'"

Mellicent's Reward

Weeks came and went. The group finished the course of lessons. Then the same group decided to go back over the lessons again to further fix the laws of communication in their minds.

As they studied, they practiced the seven laws. They freely discussed where they had failed, and how they might succeed in the future. Weeks more passed. Then one day Mellicent walked into the group with face wreathed in smiles. She could hardly wait for the opening chorus and invocation to share the good and wonderful news.

"Do you remember, folk," she began, "the first meeting we had together? It was then that I asked the Lord to

forgive me for having belittled some of the folk at the airport restaurant for their little jokes about my being a Jew. And then for trying to outargue them, just so they would realize I was not inferior to them.

"Well, let me tell you what! As I began to change my methods, they began to change their attitudes. I did not tell you several weeks ago that they had seen me studying the 'Faith' correspondence course, sent out by The Voice of Prophecy. But by this time we had become real good friends. Irma, one of the girls at the airport, asked me what I was studying. When I told her about the Bible course, she asked if she might somehow obtain a set of lessons, too. Of course I gave her an enrollment card, which she filled out at once. In two weeks or so, she got her first lessons.

"Irma and Mike, her husband, got so interested in the lessons that they couldn't wait for the next lessons to come. They came over to my home several evenings, and studied my course.

"Last Sunday Irma rushed up to me and exclaimed, 'Mellicent, my husband and I have decided to give our hearts to Christ, and to become members of the Pierce Arrow church!'

"Folk, I am so happy!" Mellicent gestured excitedly with her hands, her eyes beaming with sacred and holy joy.

Amy

smiled with the rest of the group, and then remarked, "Next week I, too, may have something to share with you. And, sure enough, the next week she came to the group meeting, bubbling over with excitement.

"Let me tell you something," she beamed. "My husband was very prejudiced, you know? Well, I have had quite a time with him for several weeks now. Every time he has

been nasty, and mean, and sarcastic, I have asked God to help me to be Christlike, joyful, humble, and loving.

"Just a few weeks ago he heard about the 'Gift Bible' offer, and began taking the course of study. I felt for some time that something was happening. But I did not want to mention it to you, and then disappoint you all if he did not come through for Jesus.

"Last Friday he said he had something very special he wanted to talk over. When we did, he apologized for his unkind criticism and persecution of me. He asked me to pray with him, and for him. When we got up from our knees, he told me, with tears in his eyes, that he had decided to give his life to Christ, to be baptized, and unite with the Pierce Arrow church."

Handkerchieves were being used freely, and reverent "amens" were on several lips.

The Bulah Thrill

Two weeks later, Bulah arrived at the group meeting, her eyes brimmed with tears—tears of joy. The moment the folk had all gathered, even before the opening chorus was sung, Bulah began:

"You will find this hard to believe, I know. But it is true—every word true. My husband showed no signs of change, whatever, during all these weeks. As the rest of you related your wonderful experiences, my heart sank. Then I was convinced in my thinking that what God had done for others, He could do for me. So I asked Him to help me to be kinder, more loving, and more joyful than ever. No matter what the trial, to keep me Christlike. And I could feel the assurance of the Holy Spirit.

"Last Sunday my husband invited me to go for a ride out into the country. As we travelled, I knew something was weighing heavily on his mind. I continued to pray.

I did not know what it was—whether there was to be more beatings, or whether it might be something worse—maybe death itself.

"Finally my husband drove over to a quiet spot under a tree and turned off the key. Then he turned to me. Looking me full in the face, he began apologizing for the cruel way he had treated me.

"I knew then that my prayer had been answered. With big tears rolling down his cheeks, he said, 'Honey, I have made a change. Any God who can keep a woman so kind, so loving, so joyful, so devoted, as you, is worth having as a Savior. I am accepting Him as my Lord, and I have asked Him to forgive my sins, even though like scarlet.'

"Confidingly, he continued, 'I looked into your Bible and found there the promise that God will cleanse from *all* unrighteousness (1 John 1:9). And I learned that if I just believe in the Lord Jesus Christ, even *I* may be saved (Acts 16:31).' In quiet sincerity he said, 'In believing in the Lord, as the text indicates, I make Him the Lord of my life. I give Him my obedience and my love. In believing on Jesus, I think of the promise I found in your Bible in Matthew 1:21, which says He shall save from sin. So I have claimed Him as my Savior.

"When you were away from the house one day, I was looking through some of your papers and lessons, and found that the word *Christ* means *anointed*. So He was anointed, it said, with the Holy Ghost. So I accept Him and His Holy Spirit to lead me, and to make me the kind of Christian you are.'

"He concluded, 'I am going to church with you next Sabbath. And when the closing invitation hymn is sung, I am going to the altar and confess Christ publicly, and then request baptism and membership in the Pierce Arrow church.'

There were tears in all eyes, and the whole group of

ladies rejoiced greatly with Bulah in her wonderful and thrilling experience.

Smiling through tear-filled eyes, Miss T remarked meditatively, "What hath God wrought!"

Note: This man later became a local elder of the church where he lived.

In Depth Meditations

Question 1:

While the Christian should do all within his power to work for peace and reconciliation with any who may hold grievances against him, yet some have discovered that, try as one may, he cannot find peace with the world unless he compromises his principles of truth. What text of Scripture makes this clear?

The Answer:

"What concord hath light with darkness?" 2 Cor. 6:15.

Question 2:

To make sure that we are not ourselves at fault when unable to effect a reconciliation, what example of Jesus should we carefully follow?

The Answer:

"Who, when he was reviled, reviled not again." 1 Peter 2:23.

Question 3:

When we are tempted to think that certain other people are just not sincere, what Scripture should we remember to obey?

The Answer:

"Honour all men." 1 Peter 2:17.

Question 4:

When we are tempted to criticize others who do not agree with us, what Scripture should we obey?

The Answer:

"But in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

Question 5:

What attitude should we request God to give us when people hate us and are extremely bitter against us?

The Answer:

"Lord, lay not this sin to their charge." Acts 7:60.

Question 6:

If we will follow Christ's example of kindness toward those who oppose, persecute and hate us, what may some day take place?

The Answer:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of

the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

<p>I KNOW SOMETHING GOOD FELLOWSHIP</p> <p>My Motto —Positive living, thinking, speaking.</p> <p>My Pledge —I will endeavour to "honour all men"—1 Peter 2:17 I will endeavour to "speak evil of no man"—Titus 3:2 I will endeavour to "tell him his fault . . . alone" —Matthew 18:15</p> <p>My Rule —When tempted to criticize others I will say, "Pardon me, I know something good."</p>	
<p>Certificate of Membership</p> <p><i>In the I. E. S. G. Fellowship is awarded to the individual who by placing his name below, has taken the above motto, pledge and rule as his own.</i></p>	
<p>Name of Individual Signing Pledge, motto and rule; and personal promoter.</p>	<p><i>E. G. G.</i> General Promoter Box 7, Roan M., Tennessee.</p>